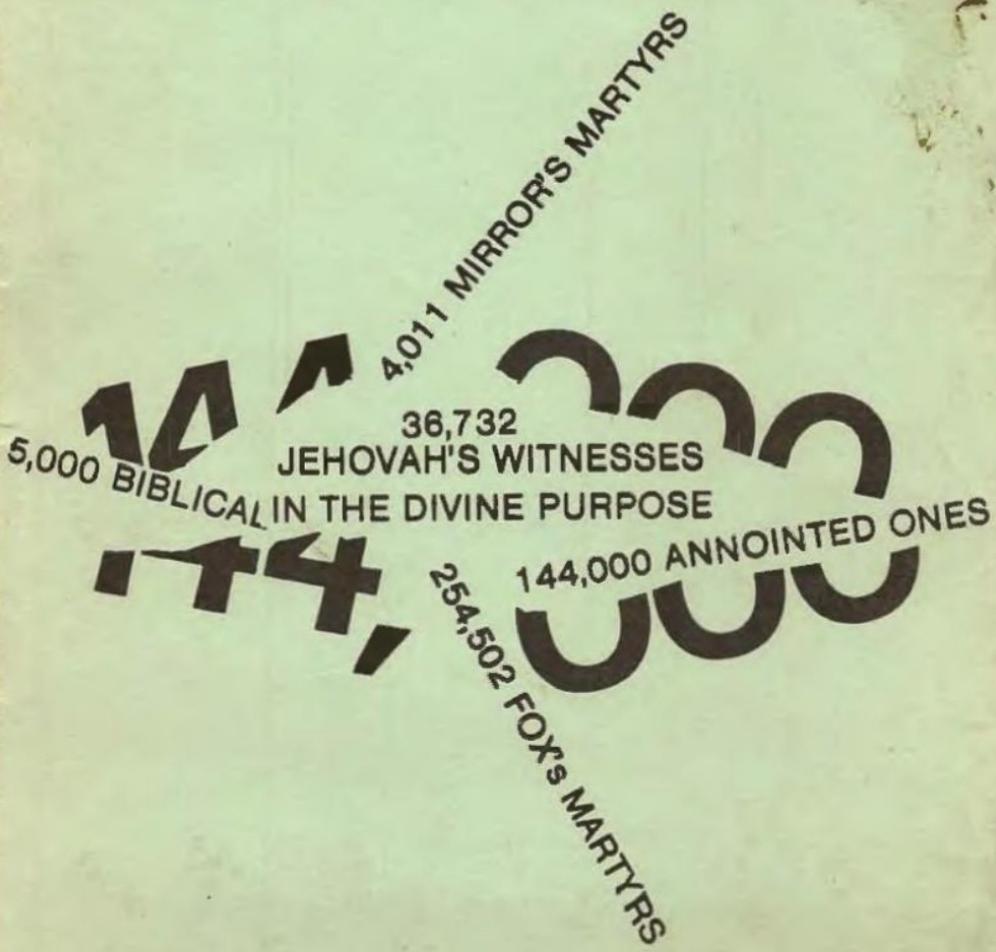


Outnumbered

EXPLODING THE MYTH OF 144,000



OUTNUMBERED

by

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Introduction

Since to know the truth, and to respond to it, will make a person free, as Jesus Christ said in John 8:31b-32, "If YOU remain in my word, YOU are really my disciples, and YOU will know the truth, and the truth will set YOU free", N.W.T., it becomes imperative to know what is the truth to be able to enjoy freedom. And, because an investigation into the Watchtower Bible and Tract Society's teaching concerning the 144,000 will show their interpretation to be false, it becomes a Christian responsibility as well as privilege to reveal such error to bring freedom to those who will respond to the truth.

In compiling "Outnumbered" I have two purposes in mind: 1-to present evidence to the Christian believer that will enable him to see the error of the Watchtower's teaching, and, by so doing enable the Christian to be informed against this false teaching: 2-to put into the hands of the Jehovah's Witnesses, material that will convince them of the falseness of the Watchtower's teaching and make available to them the truth that will set them free.

It is by no means my intention to cast any reflection upon the writings of others who have written apologetically, but rather to supplement their writings with another which deals with Watchtower error. If one or more Jehovah's Witnesses can be brought out of darkness into the marvelous light by any apologetic writings, there will be freedom exercised and God will be honored and glorified !

All Scripture references are in the King James Version unless otherwise noted.

Testimony

Although I had some association with the Methodist Episcopal Church during my teens, it did not have any real relevancy to God. However, after high school days were over, through contact with my closest and dearest friend, I began to attend another church. In the providence of God, I attended a special series of meetings at Canby, Oregon. There was no visible change in my life when the afternoon service took place. But that night, under the powerful ministry of the Holy Ghost, there came a battle in my life such as I'd never experienced. It was so real and took the form of an unseen voice saying, "Yes, what has God ever done for you? Look at your sister and the condition she is in!" (I did not know that Satan or one of his workers was speaking to me, and was trying to get me not to respond to an invitation to become a Christian.) But there seemed to be another presence, although nothing was said, yet I sensed it, even though I didn't understand about it until later. You see, I was reluctant to "go forward" because I didn't know why I was supposed to go forward. My contact with the previously mentioned church had taught me nothing of spiritual value: I did not even know what the Gospel was. Suddenly, I found myself arising and going to the altar at the front of the assembly hall. I don't mean that I floated but rather that an unseen force enabled me to do this thing. By this time, the congregation had sung "Just as I am" several times, and was repeating another verse again. This

verse happened to be one for which the speaker had urged those desiring to commit their life to God, to come forward. So, since I came forward under this invitation, no one dealt with me because everyone thought I was coming forward to dedicate my life to God. Another young fellow had also come forward but was at the other end of the altar. So, the net result of all of this was, when the speaker urged us to pray, I said within myself, "Pray about what?" But, due to the persistent ministry of the Holy Spirit, I was led to pray something like this: "God, I know I am not what I should be. I pray you will take me and make me what you want me to be." No stars or lights flashed before me, but I was changed! I tell you, I never felt like this at any time in my life! But still I didn't understand what had happened or why.

A few months later I was led to attend Bible school, which I did for 3 years. During my first year at Prairie Bible Inst. my studies led me to understand that my experience was the result of God's responding to my ignorant but heartfelt cry: I had been born again as is written in John 3:3, etc., and now only had everlasting life but also as a part of the package, was born into God's family. John 1:12, 13. My life at P.B.I. was one of growth which I greatly needed as I was a very green Christian at that time. The Bible calls this being a babe in Christ, and since a babe needs certain things to make him grow, I too needed certain things that God supplied to make me mature in Christ.

Years of pastoral ministering led to studying the Bible to be able to feed the various flocks God had entrusted me with. I

remember very few contacts with the Jehovah's Witnesses. Some of their doctrines I was familiar with, but by no means did I have any expertise. Some time back, contact was made with one who had been of their group for some 30 years. We sort of locked horns, and the get-togethers continued for something like two years. I was devastated at first but gradually came to understand the heterodoxy I was being influenced to accept. Things for me came to a head when I gave my testimony to the Jehovah's Witness only to be told that this was only an experience (one supposedly is not to rely on experience) and that the verse I quoted was only one verse . (Apparently, one must have two or more verses to substantiate a doctrine) I also was told that he to whom I was talking, was not born again, and that he could not be my judge, that is, to say I was not born again. Of course the inference was there, otherwise why all these get-togethers to convert me to being a Jehovah's Witness?

What was said to me at that point caused me to think on what had been said. Was there only one verse that spoke of being born again? And was my experience not to be relied on? Through much research, I found a large number of scriptural references to being born again. I found that other subjects in the Bible were based on being born again, such as the family of God, and what is relative to it. I also realized that experience had a place in one's Christian life, and was a part of God's plan for spiritual growth, as life is a series of experiences. Besides this, I realized that the rebirth experience was more real to me than the first birth, Because I was certainly more aware of what

happened when I was reborn than I did at the time of my natural birth.

Anything I know about this human birth, I know only by being told. I am here, but the details of my arrival had to be communicated to me by my mother and father and others, but I was mentally aware of what happened to me the night I was born again!

Some pertinent questions form themselves in my mind as I think of the significance of what has been said in that conversation to which I have referred. Probably the first one is, was my experience of Satan? Related to it is, why would he convert me from a life of sin to a life of righteousness? Secondly, if this were not of God, would I not have been leading many souls astray through false doctrine? Not only that but also there would be the impact of having been associated with many ministers and others who were of the same persuasion as I was. My school would be guilty of false teaching. The many, many missionaries would be in the same predicament! It is of the highest importance to me personally, and in my relationship to others, that I and they have the correct doctrine. Paul states, that if any one preach any other matter than what he preached, he is under anathema, curse of God! 1 Cor. 16:22. I DON'T WANT TO BE WRONG AS FAR AS MY BELIEF'S ARE CONCERNED, AND I DON'T WANT TO MISLEAD OTHERS! THERE IS TOO MUCH AT STAKE!

So, I began to diligently examine the Bible to see if it taught what the Watchtower teaches. I found that it didn't. I

Testimony

found that I could not trust their translation, the New World Translation. I found many contradictions even though the Watchtower claims to be the channel of truth between God and man. I especially found that the figure of 144,000 as used by the Watchtower and the allusion of the two sheep groups (little flock-other sheep) is completely erroneous. I have sought to present my findings on this (the 144,000) in the book we are pleased to call "Outnumbered."

Importance of the Number 144,000

In the many books as well as many issues of Awake and Watchtower magazines there is a frequent reference to a figure of 144,000. Its importance can only be understood by the many such references and by understanding what the significance is to a Jehovah's Witness. The following are references which, though few in number, still give an idea of the relative importance to the Jehovah's Witness of the number 144,000. In the Watchtower's book called Aid to Bible Understanding, under the subject of "The Christian Congregation" (page 371) there is this statement:

"Usually when the Christian Greek Scriptures mention 'the congregation' in a general sense reference is being made to the 144,000 members thereof, the anointed followers of Christ exclusive of Jesus himself." Photo #1.

In another Watchtower book called Life Everlasting in Freedom of the Sons of God, 1966, there are 41 references to this number. (C.F. Photo 2 as an example.)

In the two Watchtower Publications Index 1930-60; 61-1965, under subject "Congregation of God" there is a listing of 19 names or titles in which the figure of 144,000 is included. This means that when a reference is made to the names or titles of this 19 group, the Watchtower is speaking of the one and same group. Here is the way it appears in these two books:

CONGREGATION OF GOD

(also called Anointed, Body of Christ , Bride of Christ, Chosen Ones, Elect, Holy Nation , Israel of God, Kingdom Class, Little Flock, New Creation, New Nation, 144,000, Royal House, Royal Priesthood, Sanctuary Class, Sons of Levi , Spirit Begotten, Spiritual Israel, Spiritual Sons.) (C.P. photo 3)

In his book Crisis of Conscience, 1983 pa. 295, (photo 4,) Ray Franz, a former member of the governing body of Jehovah's Witnesses, presents evidence in a letter that the number 144,000 was determined by the Watchtower organization to be literal and not figurative. Such a determination was made pursuant to one of their Kingdom Hall teachers using this number figuratively and not literally. The teacher was compelled to change her teaching to conform to the Watchtower doctrine or be disfellowshipped as a penalty for continued disobedience. This incident should help us to understand the importance of the figure of 144,000 to the Jehovah's Witnesses and the Watchtower Bible and Tract Society.

Furthermore, there is no real reason to assume that the 144,000 is to be taken as a literal number. It could be a fullness number, and the 12,000 of each tribe refer to a figurative number instead of a literal one. Twelve and its multiplicity is used in scriptures to represent fullness, as in the 12 tribes of

Israel; the 12 Apostles; the 12 gates and foundations of the city of Jerusalem as seen in the Revelation. Even in our secular world we have 12 months in a year, and 2 times periods in a day made up of twelve hours each.

What significance may we attach to this figure? In the eyes of the Jehovah's Witness and Watchtower, this figure represents a limited group of believers who are to become spirit sons .This is their interpretation of being "born again" and it is exclusively for Jehovah's Witnesses believers and for those of this limited group. As seen in the names previously given, the 144,000 is also called "the little flock" supposedly from Christ's statement in Luke 12:32, "Fear not, little flock ... " The other believers not of this group are known as "other sheep" which is taken from John 10:16, "And other sheep. I have which are not of this fold • • " Some differences are that while the "little flock" are to be spirit sons, the "other sheep" are to be physical inhabitants of the restored earth: the "little flock" partake of the memorial service Communion), but the "other sheep" only watch it.

Where does this figure of 144,000 come from? Is it Biblical or not? Yes, it is found in the Bible and appears twice in two sections of the book of the Revelation. First is in chapter 7, verses 4-8. Here, the number is presented in. two ways, as a total in vs. 4, and as 12 components of 12,000, making up the total of 144,000. This is seen in verses 5- 8.

The second is in Revelation Chapt. 14:1-5 and gives the number once in vs. 1 and once in vs. 3.

The Heavenly Calling

In order to grasp what is to follow, there must now be presented the Watchtower's material which explicitly teaches what the position of the early Christians was. This is found in Life Everlasting in Freedom of the Sons of God; 1966, Pages 150-151, ***photo 5.***

"Some few who have, since these historical developments of 1934 and 1935, dedicated themselves to God and symbolized their dedication by water baptism have claimed and do still claim to be, not of the 'great multitude' of 'other sheep' being gathered in, but of the steadily dwindling remnant of the 'little flock'.

How should they know that they are an exception to the general bringing in of the 'other sheep' and that the heavenly Father has taken them into the remnant of anointed heirs of the Kingdom? Especially so, since the miraculous gifts of the Holy Spirit are not imparted to the baptized ones as in the first century of our Common Era, Christ's apostles no longer being around? (Acts 8:14-18; 19:2-6; 1 Corinthians 13:8-12). There is no evidence that the Ethiopian eunuch of nineteen centuries ago received the miraculous gifts of the Holy Spirit, and yet God's angel instructed the evangelizer Philip to baptize him in water, certainly with the heavenly calling in view, as that was the only calling being extended at that time. (Acts 8:26-39). So, after water baptism, such a Christian, who does not receive the miraculous gifts of the spirit, should have within himself the

unmistakable evidence that he has been called to the heavenly kingdom."

The context of this portion shows that there is information as to how one can claim to be of the 144,000, that is, the "little flock" and not merely of the "other sheep". This matter is covered by referring to the conversion of the Ethiopian eunuch who did not have any manifestation by way of a gift from the Holy Spirit, yet was a true Christian, and one of the heavenly calling (144,000) because his calling was the only kind of calling being made at this time (And, until 1934 when the Watchtower's second calling was begun officially—that of "other sheep"). Also, note that in the absence of a spiritual gift as having to do with anyone making a claim currently as being of the 144,000, there must be an internal evidence that he has been called to the heavenly calling.

In the light of the above quotation, we have some interesting matters to present. First of all, let's ask ourselves, how many kinds of calling existed back there? Our quotation states that the evangelizer was to baptize the eunuch, certainly with "the heavenly calling in view as that was the only calling being extended at that time." Our answer to the preceding question must be that there was one and only one calling. But there is more to this than what has just been said, because everyone truly converted at this time, and until 1934 (officially) was called with the heavenly calling in view because there was no other calling being used! This also means that from 33 C. E. until 1934 there was but one calling, i.e. a

heavenly calling. Therefore, anyone truly converted, was called with a heavenly calling in view! The Watchtower further substantiates this assertion by stating in Life Everlasting in Freedom of the Sons of God, pa. 148, (**photo 6**)

"In fact, no heavenly calling, no spiritual Kingdom hope, were held before them (the "other sheep") at the time of their water baptism. Why was this? What did this baptism and bringing in of such "other sheep" since 1934 mean?

Evidently it meant that the 144,000 who were called to the heavenly kingdom had been picked out by that: time (1934) and that there was just a remnant of those "anointed" for the Kingdom left on earth. (Revelation 14:1-3) The flock of these heirs of God's heavenly kingdom were not to be a large flock indefinite in number, but Jesus said: "Have no fear, little flock, because your Father has approved of giving you the kingdom." (Luke 12:32) N.W.T. The number of this "little flock" being limited to 144,000 heirs of the Kingdom¹, the time must come when this number must be filled up and no more would be added to the anointed remnant during the "conclusion of the system of things." Instead, the number comprising this remnant should decrease as members thereof finish their earthly course faithfully."

We now have a statement that there was no other calling to the Kingdom, but the heavenly one prior to 1934 and after 1934 those of the "other sheep" class, although allowed to be baptized, did not ever have the heavenly calling presented to them when being · baptized. Why are these two statements so

important? They are important because in regards to the matter of the one and only calling of a heavenly nature, prior to 1934, would mean that everyone truly converted would have that heavenly calling in view. And there were many thousands of people who responded to the Gospel preaching, a fact which will be enlarged as we proceed. The other statement would lead us to believe that from 33 C.E. to 1934 there was only a calling to the one calling, and that over a period of almost 1900 years. In the light of the extensive ministries of the apostles and disciples, and in the light of the vast areas covered by them and their converts, with such fruitful results, makes one ask how the Watchtower could come up with such a minimal number as 144,000?

Where They Preached

The Bible shows a Rapid expansion of early Christianity. The Watchtower agrees, as is seen in the following quote from Is the Bible Really the Word of God? pa. 65.

"The ancient Roman writers also make mention of Christianity, though most of them do so only briefly. Tacitus, Suetonius, Juvenal, and even Nero's tutor Seneca confirm that Christianity quickly spread to all parts of the Roman Empire."

Photo 7.

We will examine in detail this expansion of Christianity on the part of the Apostles and disciples as to the commission of Jesus Christ to them as recorded in Matthew 28:18-20. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." This commission was further substantiated in the Acts, chapt. 1, verses 1-9 in that Christ required them to remain in Jerusalem until being empowered by the Holy Spirit, which occurred in Acts 2. We note that the outreach He intended for them to have was to be in "Jerusalem, in all Judea, and in Samaria, and unto the uttermost parts of the earth." (Verse 8) Thus, in obedience to His wishes, they returned to Jerusalem where they waited.

When the day of Pentecost arrived, the Spirit of God came upon them as described in Acts 2:1-4.

There is a list of people from a number of places, who were gathered in Jerusalem for the feast of Pentecost. These were Jewish believers Cvs . 5), and to them the apostles and disciples preached about Jesus. But the miracle was that they preached in the various tongues of the people present. This was marvelled at, as described in verses 7 and 12. Here is a list of the places from which these people came or who they were: Parthians, Medes, Elamites, Mesopotamia, Judea, Cappadocia, Fontus, Asia, Phrygia, Pamphilia, Egypt, Lybia, Rome, Crete, Arabia.

Now, think what an effect this would have when the ones who believed the message of Peter and the others, went back to their homes! Reason would make us believe that they would share the good news with others of their family, friends and in their communities. They would undoubtedly pass on what had been given to them . And, in this way, the Gospel would have a tremendous outreach.

But this is only the beginning of their extensive ministries. The book of Acts also presents a great deal more about their activities. A list of them is now presented that we might put together a picture of the scope of their work. (All of the following are from Acts.)

1: Jerusalem: the 12 Apostles and many disciples 1:4, 13.

2: After the number of converts grew to some 5,000 (4:4) other conversions were noted: “and believers were

- added the more to the Lord, multitudes both of men and women." 5:14.
- 3: "And the word increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts 6:7.
- 4: Upon the persecution by Paul (Saul), homes were searched for believers and a scattering effect took place to the extent that those so scattered went everywhere preaching the word. Acts 8:3, 4.
- 5: The next verse of the preceding reference, (5) relates that Philip went down to the city of Samaria and preached Christ unto them.
- 6: There is a further preaching of the word before they returned to Jerusalem. 8:25.
- 7: Next, we find Philip called aside to deal with an Ethiopian eunuch, who became a believer. Acts 8:26-40. We must not overlook the potentiality of his ministry when returning to Ethiopia.
- 8: Following this experience, Philip, was found at Azotus, after preaching along the way. Acts 8:40.
- 9: Next, we have the conversion of Saul, called Paul later. Ananias, already a believer, was called upon by the Lord to minister to him but objected at first because of Saul's murderous treatment of believers. Acts 9: 15 tells us that Saul was a chosen vessel to "be a witness among Gentiles, kings and the children of Israel". Following his conversion he is said to have spent certain days with the disciples at Damascus. 9:19.

- 10: "Then had the churches rest throughout all Judea and Galilee and Samaria." 9:31.
- 11: "the saints at Lydda" 9:32.
- 12: "the saints at Sharon" 9: 35.
- 13: "the saints at Joppa" 9: 36, 38, 41.
- 14: The scattered ones from Stephen's persecution (11:19) went to Phenice, Cyprus, and Antioch preaching the word to the Jews only at first, then to the Grecians with the results that "a great number believed and turned to the Lord." 11:21.
- 15: Barnabas was sent to Antioch to verify the conversions. This he did and preached, which resulted in "a great number turning to the Lord." Acts 11:21.
- 16: Eight places where preaching was done:
 - 1: Salamis Acts 13:5
 - 2: Paphos 13:12
 - 3: Antioch in Pisidia 13: 14, 42, 44, 48, 49
 - 4: Iconium 14:1
 - 5: Lycaonia 14:7,
 - 6: Derbe 14:20, 21
 - 7: Perga 14:25
 - 8: Macedonia with Philippi repeated 16:15, including the conversion of Lydia and the Philippian jailer. 16:30, 33.
- 17: The addition of believers from or at Berea 17:11, 12.
- 18: Some at Athens 17:34.
- 19: Further response at Corinth 18:4, 8, 19:10, 12.
- 20: Troas 20:5, 7.

- 21: Ptolemais--"brethren at" 21:7.
- 22: Puteoli 28:13-15.
- 23: Revelation chapter 2 churches named: Ephesus, Smyrna, Pergamos, Thyatira.
- 24: Revelation chapter 3 churches named: Sardis, Philadelphia, Laodicea.
- 25: The church at Rome ... Romans 1:7.
- 26: The church at Corinth... 1st. Corinthians 1:2: 2nd. Corinthians 1:1.
- 27: The churches of Galatia (note plurality) ... Galatians 1:2.
- 28: The church at Philippi ... Philippians 1:1. Evidently a large church as Paul says, "to all the saints in Christ Jesus---with the bishops and deacons...".
- 29: The church at Colosse ... Colossians 1:2 "saints and faithful brethren".
- 30: Thessalonica.... Ch. 1, verse one of both 1 and 2 Thessalonians.
- 31: Crete... Titus 1:5 "set in order the things that are wanting and ordain elders in every city as I had appointed thee.
- 32: When writing to Philemon, Paul said, "the church in thy house" Philemon 1:2.
- 33: James wrote (1:1) to the 12 tribes scattered abroad. According to other material, he was writing to other Jewish believers (in Christ).
- 34: Peter wrote to the strangers scattered throughout Pontus, Galatia and Cappadocia. These "strangers"

were believers who were strangers to the people of these places. He also wrote to those in Bithynia and Asia (minor).

35: John wrote to believers to whom he referred as "you" and ·o "little children". Compare in 1 John...

In the above, there is, admittedly, some element of repetition. It is not presented with the idea of padding the accounts, but to show how large is the body of evidence. Even taking into account the fact of some repetition, there is still overwhelming evidence that the ministries, of both the apostles and disciples, the areas covered, and the multitudes reached-with the Gospel, was tremendous. What does this record of evidence show? Was the Gospel preached in many places by many people?

Martyrs/Witnesses

Historically, there was a continuous line of believers as a result of the faithful ministries of the Apostles and disciples, who went into all the world and made disciples and taught them as they had been taught. This type of ministry was based upon Christ's commission to them. Matt. 28:18-20. Here's the way it worked: He taught them of the things of God: He told them to evangelize and to teach their converts to observe all that He had taught them. This would result in two things: 1- There would be a successive work down through the ages, so that their teachings would be transmitted to the following generations, and thus we would be getting the same teachings as they had received and had passed on: 2-There would be an on-going effort to reach the world with the Gospel of Christ, resulting in changed lives as the sin question was settled by the Son question. By the way, did you know that the Watchtower teaches that this ministry has changed? Listen to this:

"It is the name of Jehovah God that must be vindicated. That is the important issue. However, even the faithful Christians for many years thought that the chief purpose of Jehovah was and is to get men saved and into heaven. Many have thought that God fights their battles for them merely to get saved.---The Lord makes it plain that He will take drastic action against His enemies, not for the mere purpose of saving some that are consecrated to Him, but because of His Holy name."

Vindication page 266, Volume 2. (1932 issue)
Photo #8.

In the light of the above, how does one accept this "other Gospel which is not a Gospel"? (2 Cor . 11:4), and the light of Galatians 1:6-9 in which Paul states that anyone, even an angel, that preaches anything other than that which he preached, is anathema, or accursed?

The Apostles and disciples constantly worked to get people to understand that a belief in Christ brought salvation. Witness the statement of Acts 16: 30, 31. In answer to the Philippian Jailer's question of "What must I do to be saved?" They replied, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Here are others, "The son of man is come to seek and save that which is lost." Luke 19:10. And the angel to Joseph said, "Thou shalt call his name Jesus, for he shall save his people from their sins." Matthew 1:21. To the shepherds keeping their flocks by night, the message came: "There is born unto you this day in the city of David, a saviour which is Christ, the Lord." Luke 2:11. And, from the Revelation, "And the nations which are saved, shall walk in the light of it." Revelation 21: 24. Paul speaks of the Jews who did certain things in opposition to God's ministry to them and he ends up by saying, "Forbidding us to speak to the Gentiles that they might be saved, etc." 1 Thess. 2:16. What are these if they are not verifications of God's plan to have Jesus come into the world, present the message of salvation, and then die on the cross as the means of providing salvation? And what does this

mean if it doesn't mean that He wanted the Apostles and disciples to go into all the world and preach the Gospel to get people saved from their sins and into the family of born-again ones, all of who are heavenly citizens?

The words "martyr" and "witness" are from the same word according to Strong in his Exhaustive Concordance. The New World Dictionary of the- American Language Second College Edition 1980 speaks of a martyr as:

"1-A person who chooses to suffer or die rather than give up his faith or principles; person tortured or killed because of his beliefs."

Two books especially list many Christians as martyrs. One is called Foxe's Book of Martyrs and the other is called Martyr's Mirror, which states on the back cover:

"Martyr's Mirror is a record of the path of the early martyrs. The price of their own life, limbs, and blood was a gift they gladly gave to preserve what they believed to be a pure faith and the true Gospel of Jesus Christ. Tortures, persecutions, and sufferings were endured with a fortitude and heroism that is unparalleled in history.~ This book is a collection of accounts of people burned at the stake, of countless bodies torn on the rack, torn tongues, ears, hands, feet, gouged eyes, people buried alive, crucifixions, beheadings, stonings, drownings, smotherings, whippings, and of people dying in dungeons, stories of songs, letters, prayers, and confessions , of many who were willing to bear the cross of persecution and death

for a faith which followed the New Testament teachings." (actual count 4011). (1141 pages. Printed by Herald Press, Scottsdale, Penn.)

Bear in mind that this statement also includes the martyrdom of countless other persons which took place although not listed. Does the Watchtower deny that these were not real born-again Christians, or that they died for a true faith?

The other book (Foxe's Book of Martyrs) gives us a huge list of martyrs. Some of them are listed by their actual names, while others are referred to in a number, such as 20 were likewise tortured and put to death, or whatever happened to them by way of martyrdom. There is a listing by actual count of some 254,502.

Somebody else has questioned the Watchtower about the 144,000 as a literal figure. This was done and the question supposedly answered in the Watchtower magazine of January 15, 1952, page 62. The article follows:

According to the article "Hated for His Name" in the September 1, 1951 Watchtower, hundreds of thousands of Christians died in the "ten persecutions". How can this be harmonized with the Scriptural limitation of 144,000 placed on the number being in Christ's body, and which position was the only one open to Christians during those centuries? --J.A., Dominican Republic.

The article did not class with any finality the individuals that died during these persecutions, but spoke of the results in a general way. Note that a key qualification was made in the case ref erred to

in the question: "In the province of Egypt alone, 144, 000 such professed Christians died by violence in the course of this persecution, in addition another 700,000 who died as a result of fatigues encountered in banishment of under enforced public works."

The victims are identified as "professing Christians," not Christians in fact. Many of these persons might have been caught in the wave of persecution, but may never have actually preached the truth or followed in Jesus' footsteps, being only professed Christians. They knew the world they lived in was rotten and they were listening to the message of the Christians and willing to die for it even though not in line for the high calling in Christ Jesus. Many professed Christians today might be willing to die for their faith, but still not be Jesus' footstep followers and meeting the Scriptural requirements for such. (C.F. **photo 9**)

Thus with one stroke of the pen, so to speak, the Watchtower has eliminated the problem the questioner posed, and they have done so by calling these victims of the terrible persecutions "professed Christians." This would mean that the Watchtower considers these people as having only an "empty" profession of faith and not the real thing. The dictionary does not give this one concept alone of "profess" but also includes that which is real. CC.F. New World Dictionary of the American Language, Second College Edition, page 1134)

Because the Watchtower implies that all of these people were not real in their profession, a problem arises as to how the Watchtower knows that the profession was "empty" and not

real? Are they now in possession of the ability of Jehovah so they know everyone's heart who died as mentioned above? We thought it was God Who was the Judge of man, and not a human organization!

Actually, how does one know if another is truly a Christian or is only making an empty profession of being one? Is there anything from the Bible that deals with this matter? Yes, for in the words of Jesus Christ, himself, we do have a criterion, for he said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth, good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

So, if the lives of these martyrs is carefully examined, it will be found that they had spiritual "fruit" to their credit. We cannot ignore the testimonies about them as given in Martyrs Mirror and Foxes Book of Martyrs. It is too real to be classified as empty professions.

The Watchtower gave a number of communicants at the Lord's Evening meal in its first report of these partakers, as 36,372 as shown in Jehovah's Witness in the Divine Purpose, under "Yearly Reports of International Preaching Activity", 1928 to 1958, located in column 8, first item. The letter "d" by the figure refers to a footnote which states:

d. First record of partakers at Memorial kept for celebration on Wednesday, April 17, 1935. (Bulletin, March Extra, 1935, p.2, Col.3) (C.F. **photo 10**)

Since the partakers of the Memorial must be considered by the Watchtower as part of the 144,000, accepting this idea would mean that there would be less than 144,000 to be chosen from 33 C.E. down to this period of time. The result would be

$$\begin{array}{r} 144,000 \\ - 36,372 \\ \hline 107,628 \end{array}$$

(Balance of the others to be selected by Jehovah).

Acts 4:4 speaks of the number of men believing came to be about 5,000. These, too, would be of the 144,000 because the 144,000 were or are of the heavenly calling since that was the only calling at that time. This, the 5,000 would have to be of the 144,000 group. If we subtract this number from the previous one obtained as above we would have

$$\begin{array}{r} 107,628 \\ - 5,000 \\ \hline 102,628 \end{array}$$

This number of 102,628 would be what Jehovah would select from conversions between a little while after 33 C. E. (When Acts 4: 4 took place) and 19 3 4. From 33 C.E. to 1934

would be 1900 plus years. So, Jehovah selected 102,000 plus over a 1900 year period. Do you believe it? Do you believe there were only 144,000 chosen as born again ones when Acts 4:4 shows 5,000, when Foxes Book of Martyrs lists 254,502, when Martyr's Mirror shows 4,011 making a total of

$$\begin{array}{r} 5,000 \\ 254,502 \\ \hline 4,011 \\ \hline 263,513 \end{array}$$

Although I am not in agreement with the Watchtower's claim of 36,372 partakers of the communion (Lord's Evening meal) because of believing that those of this number don't know the real meaning of "being born-again", still if we accept for the moment that they really thought they were then, we have 36,372 who would be a part of the 144,000, little flock, body of Christ, etc.

This number would be considered as a part of the 144,000 because only those who were of that number could partake of the Lord's Evening Supper.

In effect, however, we are pitting this figure (102,628) against the known figures of Martyr's Mirror, and Foxes Book of Martyrs, a total of 263,513.

Yet, this is not all as will be now noted.

Wheat? or Tares?

Suppose, that, after all that has been said about the far greater number of born-again ones in the "little flock/144,000" than 144,000 allows, there is objection on the grounds of the "wheat and tares" principle as set down by Jesus Christ in Matthew 13:24-29. This is basically his teaching through a picture of the farmer and his wheat field. He referred to this man as sowing wheat in his plowed field, but a problem arose in that an enemy came during the night and sowed tares. Tares are a weed-like plant, similar to wheat in appearance, but actually worthless. Since to uproot the tares would destroy the wheat also, a problem existed. To the suggestion of the farmer's hired hands to destroy the tares, the wise farmer suggested that the field not be disturbed at all but that when harvesting the matured wheat, the tares be separated from the wheat. The followers of Christ did not understand what he was talking about, so they questioned him later. His reply is found in Matthew 13: 36-43. In it he explained that:

- 1: He that soweth the good seed is the son of man, or himself.
- 2: The field is the world,
- 3: The good seed are the children of the kingdom.
- 4: The tares are the children of the wicked one or Satan.
- 5: The enemy that sowed them is the Devil.

6: There will come a time comparable to harvesting in which the angels will separate the believers from the unbelievers, and, while the believers go into the kingdom of their father, the unrighteous will go into a furnace of fire.

This story illustrates that not everyone is a true believer. It also shows that real, true believers will be separated from unbelievers no matter how great their profession is. It is the true believer <wheat> that is to be spared. So, some Jehovah's Witnesses could protest on the grounds that not all of those referred to previously are necessarily true believers. I couldn't agree more. But, first of all, are we to deny the reality of belief to all those mentioned? Are we to say not one of them was really a "wheat" and not a tare? Where shall we draw the line percentage wise? Is it 50%, is it 10%, is it 75%? Shall we throw out the baby with the bath water, so to speak, by throwing out the figure deduced from the martyr's books material? (we must keep in mind that any who were truly called were called with a heavenly calling, so we can't put some of these into the "other sheep" class.)

But even if we could take the attitude that most were tares, the wheat and tares problem is not unanswerable. In fact, God's Holy Word helps us to ascertain what is wheat and what is tares. Considering Luke 6:43-45, we read "For of thorns men do not gather figs, nor of a bramble bush gather they grapes." He then spiritualized this law of nature by further saying, "A good man out of the treasure of his heart bringeth forth that

which is good; an evil man out of the evil treasure of his heart bringeth forth that which is evil; for out of the abundance of the heart his mouth speaketh."

We also need to consider Matthew 7:15-20. Here, Jesus warned of wolves in sheep's clothing. These are false prophets who appeared as sheep, but in reality were wolves. Wolves attack and destroy the real sheep. They do this because of their destructive nature, but no one has ever heard of, or known of, a sheep attacking a wolf. A sheep's nature is contrary to that of a wolf, which is destructive. Examine the annals of history and you will find a submission to torture or death, on the part of these many martyrs. Most of these people faced their fate willingly as if it was a privilege to suffer for Christ's sake, as indeed it was.

The many of the vast numbers of those who became martyrs and those who were not called upon to so suffer but who were willing to if needs be, were very surely born-again ones because, remember, that was the only calling at this time. Can we not see, then, that the figure of 144,000 is ridiculous when thought of in the light of the vast crowd of believers that our study indicates?

Light and Darkness

The Watchtower teaches that the light went out almost entirely as early as the 2nd. century. It was not renewed until Pastor Russell came along. Since his writings were not started until 1879, we have an expanse timewise of 1,846 years in which virtual total darkness reigned on a world wide scale.

I wonder how this could be, when I read in John 1:3 "What has come into existence 4- by means of him was life, and the life was the light of men. Sand light is shining in the darkness, but the darkness has not overpowered it." (part of verse 3 with 4 and 5. N.W.T.) King James uses the word "comprehended" but James Strong Concordance defines the word as "overcome" so what is said, is that darkness cannot overcome, overwhelm, or overpower light. To do so would violate this scripture verse. (5).

Just what is meant by "darkness" and "light"? In its spiritual connotation, light is emblematic of "truth" while darkness represents "error" or heterodoxy. The problem of not seeing clearly causes stumbling or falling, and is ever before us in the ordinary darkness with which we are familiar. Light is that which overcomes darkness. For instance, once when preaching a final sermon to my flock, the lights went out. In desperation, I grabbed a flashlight which when turned on, instantly dispelled the darkness, forming a circle of light, a perfect object lesson to illustrate Romans 12:1, 2. The essential thing here is, the light overcame the darkness, not the other way around. So, too, when spiritual light i.e. truth is shining,

darkness, or untruth, cannot predominate. This is shown literally, when in Genesis 1 we read that darkness was upon the face of the deep and God said, "Let there be light, and there was light."

To bring this down to New Testament times , let us consider what is said in a spiritual application when Jesus declared, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12. See also John 1:9; 12:46.) In this consideration, we are not concerned with what man does with the light because that is obvious, but we are talking about God and the light, as it is in Him and Jesus Christ.

The Gates of Hell: Matthew 16:18

How does one harmonize Jesus' statement that "The gates of Hell shall not prevail (Greek-overpower) against it (His church), if Satan managed to put out the light and thereby prevailed against it? This is what happened if we believe the light went out at all. So, to say that the darkness was virtually total by the 2nd century would be not only to say that darkness overwhelmed the light, but that the gates of hell prevailed against His church. Both ideas are unthinkable in the light of the sacred page.

The New Birth an Imperative

The statement of Jesus Christ to a Pharisee, Nicodemus, as recorded in John's Gospel, chapter 3, contains an imperative, "... must be born again". (c.f. vs . 7) This imperative was not given to him alone nor to the 144,000 alone, who are the recipients of this act according to the Watchtower. It is mandatory upon everyone born into the world by means of normal physical birth. Some translations say "You must be born again from above" that is, of, or through God. This fulfills what is stated in. John 1:12, 13 "But as many as received him (Christ) to them gave he the power to become the sons of God, even to those who believe on his name, which were born ... of God."

How did you and I get on this earth? Was it not by a physical birth? How did we get into our family? It was through God's divine procreative decree that we came into existence. It is also through Him that Christians come from a world of darkness and limitation into a new world of light and amazing wonder, and a .world of potential development and fulfillment, unlimited in its possibilities. Yet, even though that is true, we also came into this world without spiritual light and life at our first birth. Paul refers to this as he speaks to the Ephesians about their quickening under the ministry of the Holy Spirit. This is life of a spiritual nature in contrast to being "dead in trespasses and sins." Ephes. 2:1. "Even when we were dead in sins, hath quickened (made alive) together with Christ, (by grace are ye saved;) and hath raised us up together, and made

us to sit together in heavenly places in Christ Jesus". God has, by virtue of Christ's work on the cross, caused the believer to enter a new sphere of life even while remaining on this earth. In short, like as we entered this world from a place of darkness and limitation, so when born again, we enter a spiritual world of wonderment and light, all of which was created by God and provided for the believer by God. It is the ministry of the Holy Spirit to make real to the citizen of heaven what God has so provided. This is because the believer has within himself the Spirit of God. "But ye are not in the flesh (carnal), but in the Spirit if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Romans 8:9 K.J.) You do not belong to Christ, you do not know spiritual truth if the Spirit is not indwelling. you. But when He is within a person, He is to guide that one into all truth. John 16:13. It must be apparent why Jesus said several times in John 3 "Ye must be born again" (from above). People in their natural state are unregenerated; they are dead in trespasses and sins, and they need to be made alive spiritually. If we accept the Watchtower's concept that there are only 144,000 of this new birth group, we must ask why were these 144,000 to be born again? Was it not because their dead, sinful nature and life style necessitated this change? And if it is true of them about the need of such a change, why doesn't the rest of the world need a change? It certainly is seen in the Bible that everyone needs changing from their natural state to a spiritual state. It cannot be that God will wait for some future day when He rebirths these ones, because the believers in the pristine church

could say, "Beloved, now are we the sons of God." 1 John 3:1-2, (even though the physical change of the body is to come later,) "and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is."

One must realize that when Jesus was speaking to Nicodemus, he was speaking to a teacher and a Pharisee. As a teacher, Nicodemus knew the laws of Moses and as a Pharisee, he had to live the strictest kind of a life, even one without any reproach to his reputation. But this kind of a life does not meet God's requirements for righteousness, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" Matt. 5:20. Thus, Jesus found it necessary to speak to Nicodemus about the need of being born again as a prerequisite for seeing and entering the kingdom of heaven. A Pharisees' righteousness is based on his doing what is right, and refraining from wrong doing. consider Luke 18: 9-14 as an example of this wrong kind of righteousness which is really self-righteousness: "And he spake this parable unto certain which trusted in themselves, that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican . The Pharisee stood and prayed thus with himself. 'I thank thee that I am not as other men are extortioners, unjust, adulterers, or even as this publican, I fast twice in the week, I give tithes of all I possess.'"

Would you say there was a need in this man's life or not? Yet , he was a Pharisee, which means "strict". Here is an

example of Phariseeism and what Jesus meant when he said a person's righteousness must exceed that of the so-called righteousness of a Pharisee. A Pharisee is blind until he sees that his self-righteousness needs something different; he needs the righteousness that one is garmented with when Jesus Christ becomes Saviour and Lord. The scripture records well, the response of certain Pharisees to Jesus' statement that he was come into the world that they which see not might see: and that they which see might be made blind, to which they questioned: "And some of the Pharisees which were with him and heard these words, and said unto him, are we blind also?" "Jesus said unto them, If ye were blind (recognizing your blindness) ye should have no sin (because of dealing with it as the publican did in Luke 18) but now ye say, we see; therefore your sin remaineth." This last statement indicts them as sinners even though they are Pharisees, because their righteousness wasn't enough to satisfy God. It is good · to do the things the Pharisee boasted about in Luke 18, but not to base one's standing with God upon such a so-called self-righteousness .

Preceding this consideration of being born-again, please turn to photo 11 reproduced from Awake vol. 55, 1974 (August 22), pg 27. In it is stated:

"Outstanding among God's gifts to a sinful mankind is the opportunity of coming into friendly relations with Him through Jesus Christ, with the hope of gaining everlasting life." John 3:16.

Should it not read rather that we come into a "family" relationship rather than "friendly", because that is what

happens when any individual accepts personally, the promises God makes concerning eternal life?

In this article, quoted in part is this statement, "one gets friendly and enters into a hope of everlasting life." Rather it should state that one does have everlasting life. The Watchtower teaches that one · must "endure to the end" to be saved. By so doing, he shows to God that he really means business . In all of this interpretation there is never the assurance of a real possession of eternal life, but only a conditional status, which includes faithfulness in this life , and in the 1,000 year reign of Christ; and finally depends on one's acceptance of his works as far as God is concerned. This teaching is in spite of Paul's declaration that salvation is not of works lest any man should boast. Eph. 2:9. (Many of the Watchtower publications Jehovah's Witnesses in the Divine Purpose, 1972 Watchtower page 491, **photo 12**, contain boasting as to their activities, their achievements, their huge numbers of publications, their devotion to Jehovah by means of their works, but Paul denounces this sort of a thing by what he says in Eph. 2:9.)

The Watchtower has questioned the need for everyone to be born again, in the article entitled "Must You be Born Again?" **Photo 11.** When using "must" in any statement, an imperative is used. This means that the Watchtower is asking "Is it imperative that you be born again?" We would answer that if it isn't, why did Jesus Christ say to Nicodemus on that night of interview, you must (imperative) be born-again!?
Strong's Analytical Concordance defines this word "must" as

"it is, (was, etc.) necessary (as binding); behoved, be meet, must (needs) (be) need (ful) ought, should". N.W.T. translates this as "In answer Jesus said to him, Most truly I say to you, unless anyone is born-again, he cannot see the kingdom of God." John 3: 3. This places more emphasis upon the new birth than does the King James because it includes all people under the word "anyone".

Furthermore, as we examine this article we see that the Watchtower presents a denial that anyone can assuredly have eternal life (as a factual matter). They refer to 1 Peter 1:3 and italicize certain words I shall underscore, "It is reserved in the heavens for you. I suppose they are wondering how we could have eternal life now, if it is reserved in heaven for us. When referring to this part of 1 Peter 1:3 the Watchtower is not giving the full picture of the present possession of eternal life for every born again one. The endowment of eternal life begins for such a believer with the Holy Spirit entering the life of the believer and indwelling him. C.F. Romans 8:8-11.

With the following verses we learn of a "sealing" of the believer by the Holy Spirit:

1: 2 Cor. 1:22 (God. vs-21) who has sealed us, and given the earnest of the Spirit in our hearts.

2: Eph. 1:13: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise.

3: Eph. 4:30, And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

This "sealing" is the down payment, if you please, of the rest of the redemption we will receive when we have the bodily

change of 1 Cor. 15:51-58. "Earnest" is defined by Strong as a signet (as fencing in or protecting from misappropriation); by impl. The stamp impressed (as a mark of privacy, or genuineness), lit. or fig: seal .

The word (in Young's Concordance) from which the above comes, is defined as "to stamp (with a signet or private mark) for security or preservation (lit. or fig .); by implication--to keep secret, to attest: - (set a, set to, seal up, stop)."

Thus, we are sealed unto the day of redemption at which time we will receive the balance of our eternal life by being given glorified bodies. In this fashion, we can say as John said in 1 John 3:1 and 2a.that we are called the sons of God, and that we are now the sons of God. Yet in 1 John 2b. it is stated that we are not yet by appearance what we shall be, but when he shall appear we shall be like him (transformed like he was.) for we shall see him as he is. Again referring to 1 Cor. 15:51 we would say that when we see him as he is (glorified in body) we shall be changed unto a glorified body like unto his.

Other verses which show eternal life as a present possession to anyone truly believing are:

1 John 5:11 N.W.T. *And this is the witness given, that God gave us everlasting life and this is in His son.*

1 John 5:12 *He that has the Son has this life, but he that does not have the Son of God, does not have this life.*

So, even though the Watchtower tries to make it seem that not everyone needs to be born again, they are not telling the

truth! They are only trying to convince people to believe that only 144,000 are to be born-again, and that others don't need this experience. Whom, then, shall we believe; Jesus Christ who said "Ye must be born again." or the Watchtower which says it isn't necessary?

The Family of God Mankind's Great Need

Again referring to the Watchtower's article of Must you be born again?, we agree that the Watchtower has properly categorized mankind by saying it is "sinful". Yet, the Watchtower does not fully deal with mankind's sinfulness as God does. God tells us that •each and every person born on the face of the earth is born a sinner. Romans 5:12 clearly states that "sin passed upon all, for that all have sinned." He has already said this in Romans 3:23 which states "For all have sinned and come short of the glory of God." To show the utter impossibility of the natural man being able to please God, or be acceptable in God's sight as he <man) naturally is, we refer to R1ormans 8 : 8 "so then, they that are in the flesh cannot please God". (Paul is not speaking of being in a body, but rather being fleshly minded and controlled. There were those who were in the body and still pleased God, yet they did so only because of their spirituality. Also, we are told that "the ·flesh (naturalness of man) profiteth nothing." K.J., or as N. W.T. states it: "the flesh is of no use at all."

Let's further examine what Paul has to say in the 3rd chapter of the book of Romans. (We will use the N.W.T. for our references.)

- 1: From verse 10 we learn that "there is not a righteous man not even one;
- 2: From verse 11 we learn "there is no one that seeks for God, or has any insight.

- 3: From verse 12 we learn that " all men have defected, all of them together have become worthless; there is no one that does kindness, there is not so much as one.
- 4: In verse 13 we learn that they have sinful ways: "Their throat is an opened grave, they have used deceits with their tongues. Poison of asps is behind their lips."
- 5: And, as we read verses 14-18, what do we learn from them? We learn this: "There is no fear of God before their eyes!"

If this isn't an indictment of men universally, from the first one to the last, - what is it? So, what's the point? Well, the point is that universally man needs forgiveness of his sins: he needs a change of life, including direction and motives. You see, if there is not one that does rightly, then mankind has a tremendous need. They need the change that only God can and will give! This change is in his son and by our being in the right relationship to him. "Consequently, if anyone is in union with Christ, he is a new creature, the old things passed away~look, new things have come into existence," 2 Cor. 5:17
N.W.T.

Can you imagine God looking down upon the people of the earth in their sinful condition, and its resultant death sentence (Romans 6:23) and not doing anything about it, when the scriptures declare "God is love"? Must every one of the "great crowd" go on in their sin with its dominion and its consequences; waiting for a future time of resurrection when they will be told that if they now obey God for a certain period of time they might make it even though their making it would result in a physical eternal life? Surely, they would wonder how they could make it when all their previous life was spent

in sin and against the things of God! But, thanks be to God, He has done something for every "now" generation which will result in everlasting life if he believes the promises and acts on them. He will be born again (from above) as is stated in John 1:12-13, because of what God did for him in a substitutionary way..."God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life." John 3:16. You see, you and I help to make up the world, since it is composed of people. Jesus died personally for you and me by substituting in our place and taking our sins upon Himself and suffering for us. John 1:29. Once again, the receiving of Jesus Christ as Saviour and Lord causes us to be implanted into God's family.

When one comes into God's family he comes under the "Father" direction of God. He is also given the Holy Spirit to indwell him for the purpose of "child training". (C.F. Gal. 4:6-7)

In this picture of the family, we would note that God does two things for us: 1-He leads us away from sinfulness of all kinds; and 2-He leads us into a spiritual type of life. (C. F. Eph. 2:10) So as His children we are getting instruction by means of the Holy Spirit who is our teacher. Perhaps at this point someone would bring up the matter of enduring to the end to be saved. The enduring, rather than ending in a reward of a kind of sonship, is because we are sons of God. That is, endurance proves our sonship and does not provide it. John said in his first epistle "They went out from us, but they were not of our sort, for if they had been of our sort, they would have remained

with us. But (they went out) that it might be shown that not all are of our sort." 1 John 2:19, N. W.T. In the next verse he spoke of an anointing which they had from the Holy One: "all of you have knowledge." N. W.T.

God's Provision

It is written in God's word that John the Baptist said of him when he saw Jesus approaching the place of his baptizing, "Behold , the Lamb of God which taketh away the sins of the world." John 1:29 K.J. (N.W.T. "See, the Lamb of God that takes away the sin of the world.") (repeated thus in verse 36, "See, the Lamb of God.") Lambs, as used in sacrifice, represented the sinner who offered such an offering in his place as a substitution. By laying his hands upon the head of the offering, there was considered to be a transferal of his guilt, etc. to the not guilty offering. This, then, was the individual use of lambs. (Other sacrifices were also used.) But there was a time when the High Priest took, yearly, a lamb and sacrificed it for the sins of the people, that is, of the nation of the Jews. Since the blood of bulls and goats (lambs too) could not remove sin, these offerings had to be indicative of some greater sacrifice but just as real. The individual who offered a lamb (or other accepted offering) was accepted according to God's Holy Word. But provision was also made for the whole nation of Israel. The High Priest offered a once a year sacrifice signifying that atonement was made for all Israelites. Still, not everyone accepted this atonement for himself. He was covered but only potentially. He had to show his faith in God's word by offering his individual offering. When he did this, the individual one was accepted and the significance of the one for national Israel had significance for him. But only under that condition.

Thus, when John the Baptist pointed to Christ as "the Lamb of God which taketh away the sin of the world," he was presenting Christ in the same two ways aforementioned but with a world-wide scope in view. So, while God gave His only begotten Son on a world-wide basis, this is to assure everyone in the world that an atonement has been made for him or her. But it, too, is only potential. When John spoke his words about Jesus as an offering, he included that each one must respond to that offering on a single basis. The reason here is that while Jesus died for the sins of the world, what is the world made up of, if not individual inhabitants? Therefore, in the light of John 3:16 which says, "For God so loved the world that He gave His only begotten son, that whosoever believeth in him should not perish but have everlasting life" there is a coverage of the world's needs but only as each individual accepts this provision. One cannot just mentally assent to this truth. It must become practical in his life. The preaching of all the Apostles and disciples was to present to their world the salvation of each member who would respond. **THIS IS THE ONE AND ONLY MINISTRY THAT THE APOSTLES AND DISCIPLES HAD FOR THEIR GENERATION!** The accomplishment of the above was the prime purpose of these first century evangelists because that is what God wanted them to do, so He could deal with the people about their sins, and get them into His family. This is why John the Apostle wrote "But as many (individuals) as received him, to them gave He power to become the sons of God, even to them that believe on His name: which (the individuals) were born, not of blood , nor of the will of the

flesh , nor of the will of man , but of God . " John 1:12-13, K.J. The same criterion for eternal life that was given to these believers is and has been the same true Gospel that was delivered down through the centuries, wherever faithfulness of preaching occurred.

Jehovah's Witnesses may object to what has been said because they believe such verses apply only to the 144,000 and not to anyone, anywhere, at any time, who truly believes. In answer, I say that there are only two places where the 144,000 figure is used. It is supposedly supported by the "little flock-other sheep" references. But in the light of many, many verses that speak of the individual and personal relationship available to anyone, we cannot accept such flimsy interpretation. Actually, if anyone read his Bible without any Watchtower literature, he would never come into the same interpretation as the Watchtower has. No wonder they state that if you have their literature and a Bible you will come out ok. But without their literature, you will be in darkness within 2 years. **Photo 13.** I categorically state that if you don't have Watchtower literature at all; but yet read your Bible and acted on its provision through Jesus Christ who died for your sins and rose again for your justification, you will have eternal life at the time of your re-birth.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

A Member of the Family of God

It is the purpose of God to get everyone who was ever born into the world, to have a born-again experience so that they become a member of His heavenly family. When this is done, God makes available the ministry of the Holy Spirit by having Him follow up in the Christian's life. This takes the form of instruction which leads the new believer away from sin and unrighteousness into righteousness. This is a sanctifying work that leads us in the right direction and away from the wrong one. It is a "child training" experience, and may include discipline if God sees it is necessary. C.F. Heb. 12:6, 7.

Right here, I would touch upon the false concept that the Watchtower has of gaining something by way of reward for faithful service. What I mean is that one does not work to get sonship, but one works out his salvation which God has put in the life. It is because I am a son of God by faith in Jesus Christ, that I serve Him, or, as the scripture says, "As many as are led by the Spirit are the sons of God." Romans 8:14.

Having been born from above, we are urged by Peter "As newborn babes, desire the sincere milk of the word that ye may grow thereby." 1 Pet 2:2. He has already said they were begotten again unto a lively hope (1:3) and now urges them to develope as God's children. So throughout the scriptures there are words used to speak of the family relationship; words such as son or sons, children, babes, or, as in 1 John 3 degrees of progress are noted in "little children", "young men", "fathers". C. F. 1 John 2.

There is even a warning of what might happen to a rebellious child. 1 Cor. 11:27-31 shows that unworthy partaking of the Lord ' s Supper can result in one of 3 things unless dealt with by the believer. These 3 are weakness, sickness, and death (many sleep). Sleep refers only to the body, and means that the body dies. The word "sleep" is commonly used to refer to departed believing ones, who are absent from the body, but present with the Lord. 2 Cor. 5:6. You see, one can be a good member of a family and honor the family name, or one can be a bad member of a family and disgrace the family name. So, too, we can be a good Christian and glorify our Father's name, or we can be a disgrace. But if we are a disgrace we may suffer the results as shown in 1 Cor. 11. Even when we sin, God has made provision for us in 1 John 1:9 "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins: and not for ours only but also for the sins of the world." 1 John 2:1, 2.

Believe

John the apostle's entire Gospel centers around the subject of believing. Its key verse, 30 and 31 of chapter 20 states: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these (signs) are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

- 1: Believe Jesus is the Christ.
- 2: As a result of believing have life (eternal) through his name.
Belief and its variations as seen in John's gospel.
- 1: Chapter 1:7 that all through him might believe,
- 2: Chapter 1:12 believe, even to them that
- 3: Chapter 2:11 His disciples believed on Hirn,
- 4: Chapter 2:22 they believed the scriptures and the word Jesus had said (the disciples believed.)
- 5: Chapter 2:23 many believed in His name when they saw the miracles which He did,
- 6: Chapter 3:12 earthly things, and ye believed not,...
- 7: Chapter 3:12 how shall ye believe, if I tell you of heavenly?
- 8: Chapter 3:15 whosoever believeth in him should not perish, but have eternal life,

- 9: Chapter 3:16 for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,
- 10: Chapter 3:18 He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God,
- 11: Chapter 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him,
- 12: Chapter 4:21 woman believe me...
- 13: Chapter 4:39 many of the Samaritans believed on Him
- 14: Chapter 4:41 and many more believed because of his word,
- 15: Chapter 4:42 now we believe...
- 16: Chapter 4:48 Except ye see signs and wonders, ye will not believe.
- 17: Chapter 4:50 and the word that Jesus him ... man believed had spoken to
- 18: Chapter 4:53 and himself believed, and his whole house,
- 19: Chapter 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath

everlasting life, and shall not come into condemnation; but is passed from death unto life.

20: Chapter 5:38 And ye have not His word abiding in you: for whom He hath sent, Him ye believe not

21: Chapter 5:44 How can ye believe which ...

22: Chapter 5:46 had ye believed Moses, ye would have believed me; for he wrote of me

23: Chapter 5:47 But if his writings, how my words? Ye believed not shall ye believe

24: Chapter 6:29 Jesus answered and said unto them, this is the work of God, that ye believe on Him whom He hath sent,

25: Chapter 6:30 what sign shovest thou then, that we may see and believe thee? ...

26: Chapter 6:35 and he that believeth on me shall never thirst.

27: Chapter 6:36 ye have seen me and believe not

28: Chapter 6:40 and this is the will of Him that sent me, that everyone which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

29: Chapter 6:47 He that believeth on me hath everlasting life,

30: Chapter 6:64 But there are some of you that believe not.

31: Chapter 6:69 we believe...

- 32: Chapter 7:5 for neither did his brethren believe in him,
- 34: Chapter 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers 'of living water.
- 35: Chapter 7:39 But this spake He of the Spirit, which they that believe on Him should receive: ...
- 36: Chapter 7:48 Have any of the rulers or of the Pharisees believed on Him?
- 37: Chapter 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins,
- 38: Chapter 8:30 ... many believed on Him
- 39: Chapter 8:31 those Jews which believed on Him . . .
- 40: Chapter 8:45 And because I tell you the truth, ye believe me not ,
- 41: Chapter 8:46 And if I say the truth, why do ye not believe me?
- 42: Chapter 9:35 Dost thou believe on the Son of God?
- 43: Chapter 9:36 Who is He, Lord, that I might believe on Him?
- 44: Chapter 9:38 I believe,
- 45: Chapter 10:25 I told you, and ye believed not:...

- 46: Chapter 10:26 But ye believe not, because ye are not of my sheep, as I said unto you.
- 47: Chapter 10:37 ... believe me not,
- 48: Chapter 10:38 ye believe me not, believe the works, and believe that the Father is in me, and I in him.
- 49: Chapter 10:42 many believed on him there,
- 50: Chapter 11:15 ye may believe,
- 51: Chapter 11:25 believeth in me,
- 52: Chapter 11:26 believeth in me,
- 53: Chapter 11:26 believest thou this?
- 54: Chapter 11:40 if believe, thou wouldest
- 55: Chapter 11:42 that they may believe,
- 56: Chapter 11:45 believed on him,
- 57: Chapter 11:48 all men will believe
- 58: Chapter 12:11 believed on Jesus,
- 59: Chapter 12:36 believe in the light
- 60: Chapter 12:37 they believed on him,
- 61: Chapter 12:38 who hath believed...

62: Chapter 12:39 they could not believe

63: Chapter 12:42 many believed on him,

64: Chapter 12:44 believeth on me,

65: Chapter 12:44 believeth not on me,

66: Chapter 12:46 whosoever believeth,

67: Chapter 12:47 and believe not,

68: Chapter 13:19 ye may believe,

69: Chapter 14:1 ye believe in God believe also in me,

70: Chapter 14:10 believest thou not,

71: Chapter 14:11 believe me,

72: Chapter 14:11 believe me for the...

73: Chapter 14:12 He that believeth on me

74: Chapter 14:29 ye might believe,

75: Chapter 16:27 have believed,

76: Chapter 16:29 we believe

77: Chapter 16:31 do ye now believe

78: Chapter 17:8 they have believed

79: Chapter 17:20 shall believe,

80: Chapter 17:21 world may believe,

81: Chapter 19:35 that ye might believe

82: Chapter 20:8 and believed,

83: Chapter 20:25 I will not believe,

84: Chapter 20:27 be believing,

85: Chapter 20:29 thou hadst believed,

86: Chapter 20:29 and yet have believed

87: Chapter 20:31 that ye might believe, and that believing...

There are 92 references to "believe" or its equivalent. Not every one of these refer to someone believing in Christ, but many of them do. It would be worth any reader's time to run through the book of John and note how such a usage occurs. Anyone doing so would have to agree that there are two sides of the coin in the relationship of this word believe to Christ. One of them is the results of believing on Him: the other is that which is said about not believing on him. He that believes on Hirn as personal Saviour and Lord has eternal life: anyone not believing shall not see life but the wrath of God is now on that one.

As you read the many places where belief is related to Jesus Christ, you do not read of a figure of 144,000 only, but

rather that anyone who so believes on him in a real fashion, has eternal life. There are a number of phrases that indicate this provision is available and needed by everyone born into this world, no matter when, where or who. In this connection please note that Revelation 7 and 14 which deal with the 144,000, was written later, time wise, in relation to these other scriptures. One wonders why there are but two mentionings of the 144,000 little flock if it bears out the relationship to people that the Watchtower claims it does.

There are many references to "whosoever"; "he that"; "as many as"; and other words that out-number the two references of Revelation 7 and 14 and the reference to 144,000.

"And the tim1es of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30.

What Happened to the Jew?

The Bible presents the history of a nation known as "the Jew" It is also known as "Israel" and one who is of the Israel nation is called an Israeli or Israelite. The two words Jew and Israel are used interchangeably. In presenting a history of the Jew the Bible takes us back to the original human founder whose name was Abram, and whose wife's name was Sarai. Genesis 11:10- 32 traces his lineage from Shern, one of the sons of Noah, down to his immediate family ties. The immediate ties are found in verses 27- 32. When God began to work in Abram's life, He did so because of His plan to use Abram in a very great way, even that of covenanting with him. Our references from Abram's life will show a development in this matter of covenanting as additional parts are supplied which will be seen as we proceed. Primarily, it was God's intention not only to bring personal blessings to Abram's life but also to work through him to produce a great nation which would occupy a vast territory of land, known as "the promised land". (C.F. Hebrews 11:9) These two items, land and progeny, along with blessings to that progeny, show the thrust of the covenanting on God's part. Biblically the life story of Abram is seen in Gen Chapters 11-25. The 25th. chapter presents the death and burial of Abraham (as he is now called). It is his two sons, Isaac and Ishmael who tend to the burying of this great patriarch.

Relative to Abram/Abraham there are some matters of importance to be considered because of their ultimate bearings on the figure of 144,000 as used in the Revelation.

Notice in Genesis required Abram to leave his homeland and go out where he was to go but that He would lead him wanted him to have. 12:2, 3). Here it is would 12:1 that God his family, and without knowing assured by God to the land He (C.F. Genesis stated that God

- 1: Make of him a great nation,
- 2: Bless him in his personal life,
- 3: Make his name great,
- 4: Make him a blessing,
- 5: Establish a reciprocity according to vs. 3,
- 6: Bless all the families of the earth through him.

The covenant is briefly alluded to in Genesis 12:7 "Unto thy seed will I give this land."

In Genesis 13:14-18 a general reference to the land is seen as God further deals with Abram, and the seed of Abram is described as going to be like "the dust of the earth" (vs. 16). Thus, we now have extensive land, and very great progeny.

Chapter 14 presents a picture from Abram's life in which 4 kings confederated against 5 other kings with the purpose of destroying them in battle. The 4 are successful and carry off the 5 as their captives. They also carry off Lot, Abram's nephew. When Abram hears of this, he takes his 318 trained warrior-servants, pursues after the 5 kings, defeats them, delivers the 5 kings, plus Lot, and returns home. Out of gratitude, the 5 kings

want Abram to accept the spoils of war but he refuses because he wants only God to have the credit for everything he has. There is probably some concern in his mind about the 4 kings regrouping and coming after him. God assuages this worry by telling him that He is his shield and his reward. (C.F. Genesis 15:1). In further covenanting with Abram, God pledges these things by His name:

- 1: A son (Isaac) by Abram and Sarai, Gen. 15:4,
- 2: Seed as vast numerically as the stars, 15:5,
- 3: Land, 15:7

Certification of the covenant, Gen. 15:8-18.

Chapter 17 of Gen. includes

- 1: A covenant between God and Abram, 17:2,
- 2: Multiplicity, 17:2,
- 3: Abram to be a father of many nations, 17:4, 5,
- 4: Name changed to Abraham, 17:5,
- 5: Land and seed, 17: 6, 8,
- 6: Covenant established between God and Abraham and his seed for an everlasting covenant, 17:7,
- 7: Circumcision instituted, 17:10-14,
- 8: Sarai's name changed to Sarah, 17:16,

Note that from this 17th. chapter the covenant is "everlasting" as to Isaac and "everlasting" as to Abraham's seed.

- a: Vs.7 "I will establish my covenant between me and thee, and thy seed after thee in the i r generations for an everlasting covenant, to be a God to thee, and to thy seed after thee."
- b: Vs. 8 "I will give unto thee, and to thy seed after thee, the land, wherein thou art a stranger, all the land of Caanan, for an everlasting possession; and I will be their God."
- c: Vs. 9 And God said to Abraham, "Thou shalt keep my covenant therefore, thou, and thy seed, after thee in their generations."
- d: Covenant to continue through Isaac: "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this time in the next year." 17: 21.

In Genesis 18:18 God soliloquizes concerning revealing something to Abraham which he decides to do because Abraham will become a mighty and great nation.

Genesis 22:

- 1: Personal blessings to Abraham, 22:17,
- 2: Seed as the stars, 22:17,
- 3: Seed as the sand of the seashore, 22:17,
- 4: Victory over the enemies of the seed, 22:17,
- 5: World-wide blessing through the seed, 22:18,

Genesis 26: (The covenant continues through Isaac):

- 1: 16:2-5 Sojourn in the land, and I will be with thee, and I will bless thee for unto thee, and unto thy seed, I will give all these countries and I will perform the oath which I sware unto Abraham thy father.

2: Isaac's seed to be as the stars of heaven, 26:4,

The covenant continues through Jacob:

- 1: Genesis 32:12. And thou (God) said (to Jacob) I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.
- 2: Genesis 32:28. His name changed from Jacob (supplanter) to Israel (A prince with God).
- 3: Genesis 35:10. Similar name change as #2.

Definitions from Strong's Exhaustive Concordance:

O.T. The Word Israel means "He will rule as God" (3478) (comes from 410 and 8280) a symbolic name for Jacob; also (typically) of his posterity.

O.T. Jew- (from 3064 but stems from 3063) a Jehudite (ie. a Judaite or Jew) or descendant of Jehudah (Judah): a Jew. this word stems from that which means "to hold out the hands in worship; open hand."

In his booklet Is God through with the Jew? Paul Van Gorder (associate teacher, Radio Bible Class) states on page 1 "If the Bible were divided into 6 equal parts, 5 of them would concern the Jew, the descendants of Abraham through Isaac." This should show us the predominance of the Jew in the Old Testament!

There would be a corresponding similarity in the New Testament, but mostly relative to the born-again Christian who has an understanding of the Scriptures through the illuminating

work of the Holy Spirit who indwells each believer, and teaches him. (C.F. 1 John 2:20).

Concerning the Israelite/Jew we are faced with two problems if God has permanently put away the earthly nation of the Jews: #1 is that God's word has been broken because He made an everlasting covenant with the patriarchs and their seed, viz. Acts 7:5 states under divine inspiration: "And He (God) gave him (Abraham) none inheritance in it, no, not so much as to set foot on, yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." So, if the Jewish nation was cast aside in favor of a so-called spiritual Israel, then the national Israel ceases to be, and the promises of God are nullified.

Secondly, God foreknew the failure of the nation of the Jews to keep His commandment and yet He did not cast them aside permanently but set them aside temporarily with a view to restoration someday. Paul certifies this in Romans 11:1 by asking this question: "I say, then, hath God cast away His people? God forbid, for I am also an Israelite, of the seed of Abraham, of the tribe of Benjamin." God hath not cast away His people which He foreknew. Dr. C.I. Scofield in his notes at this point shows that Israel/Jews of the earthly peoples, was not cast away, because God took into account their humanness in failing to keep all His ways, yet covenanted with them as Abraham's seed in spite of the aforementioned failure. (C.F. Scofield's notes in his reference Bible, page 1204) In fact, God planned for a remnant to always be, and this with a nation of earthly beings, not "spiritual Israel". If God always had a

remnant, (Scofield, page 1205, point "21) then He always will. The earthly nation cannot be done away with as the Watchtower has done in later years. There is an earthly nation Israel that is to be forever. This is evidenced by the references to "seed as the dust of the earth", or the "sand of the seashore". The spiritual Israel is evidenced by the reference to "the stars of the heavens" which speaks of luminescence and of a higher type of life (spiritual) since stars in their places are above the things of earth.

In his book, BIBLE STUDENTS? DO JEHOVAH'S WITNESSES REALLY STUDY THE BIBLE? by Duane Magnani, pages 65-71 the author presents factually the Watchtower's earlier teaching of the restoration of the Jews as a nation, contrasted to their later teaching that earthly Israel was done away with because of unbelief.

One does wonder why the Watchtower was so strong towards a restoration of the Jews as a nation as far as their earlier writings are concerned, but changed their interpretation to exactly the opposite in later years? Does this make sense when the change comes from "God's channel of truth?"

May it not be more to the point to suggest that when the early thirties arrived, so did a problem of great magnitude--what about the thousands who were coming into the fold of the Watchtower--who could not be considered as "little flock" members because their numbers precluded the possibility of them being in this group, viz. there were too many for them to be included in the figure of 144,000. This figure would have been "outnumbered", so something had to be done. It was; and

that by way of misusing other scriptures in picking out certain verses and saying there was here presented a vast, huge group of believers, different from the "little flock" but sheep nonetheless, although supposedly classified by God as "other sheep" and used in conjunction with Revelation 7:9 "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds and people and tongues, stood before the throne, and before the Lamb (both of which are certainly in heaven) clothed with white robes and palms in their hands." Even though contextually incorrect, it was handy for the Watchtower and convenient to grab on to, and it certainly eliminated the problem of the great numbers joining their ranks by putting them into this "other sheep" group.

Addenda Under WHAT HAPPENED TO THE JEW?

Referring again to the scriptures which present Abraham's seed as the dust of the ground, or seashore, and to the stars of the heavens for numbers, we read:

Genesis 22:17 . "I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are upon the sea shore," etc .

Why did God refer to two subject matters when making this promise to Abraham? The comparison of Abraham's progeny to sand is understandable to us. Sand is a common, everyday matter in our lives . We can relate to sand and its extensiveness as well as presence upon the earth, as being very well suited to be used in this analogy. But why the comparison to the stars? Is His comparing Abraham's posterity to stars God's way of trying to tell us something , especially when we realize He doesn't do things apart from a divine purpose . Indeed, here, too is a purpose. In these two comparisons there are two groups represented: the sand represents the earthly posterity of Abraham; the stars represents the heavenly, or spiritual Israel. The position of stars well shows the spiritual application of a heavenly people because of the stars position above the earth, and because of their light bearing ministries. A star was used to reveal to the Magi of the birth of the Saviour. Stars are used to represent the angels of the 7 churches of Rev. 1:20, 21. Thus, we have stars representing a spiritual nation of believers, and the dust or sand representing an earthly peoples.

Referring to Hebrews 11:12 will show us how the New Testament has this two-nation concept carried from the Old Testament.

N.W.T. "Hence also from one (man), and him as good as dead, there were born (children) just as the stars of heaven for multitude and as the sands that are by the seaside, innumerable."

Read with me an article from Aid to Bible Understanding (page 1551) under the topic of "number of stars":

"Since the stars clearly discernible to the unaided eye number only a few thousand, this comparison was viewed by many in the past as out of balance. Yet today the evidence shows that the number of stars does indeed compare to all the grains of sand in the earth."

What is being said here is that the number of stars equals the number of the grains of sand upon the earth. Do the earthly Jews equal the heavenly numerically according to the Watchtower?

So, if we have taken the stars as a symbol of a heavenly posterity because of, or in view of, their vast number, are we ever going to take the Watchtower's number of 144,000 as spiritual Israel? Does this figure in any way compare to the millions and millions of stars? Hardly. It is like the proverbial statement "a drop in the bucket". Yet, in comparing the earthly posterity to sand, no one argues against the earthly peoples being like the sand in numbers. It is when the spiritual

comparing is done that the Watchtower balks at the vast numbers concept and limits the heavenly Israel to a mere 144,000.

That there were thousands upon thousands of born again believers down through the centuries is beyond argumentation. Reconsider the many areas in which the first apostles and disciples preached: consider the annals of history as in Foxe's Book of Martyrs: Martyr's Mirror and you will have substantial evidence of the vast crowd of spiritual Israel-the stars of Abraham: his spiritual seed.

For further consideration at this point, let us consider the importance of tribal relationships as it has to do with the Jews. It was a very important matter to the Jew to know from which tribe he came. Some of these relationships can be found in the scriptures. For example, Paul referred to himself as a Benjaminite in Romans 11:1: Jesus is called "the lion of the tribe of Judah" Rev. 5 : 5: Anna is said to be of the tribe of Aser (Assher): Elisabeth was said to be a descendant of Aaron, who was of the tribe of Levi , since his brother Moses was of that tribe. Exodus 2:1, so he, that is Aaron, would be also. Mary and Joseph are related to David whose ancestry was of Ephraim, making them also of that tribe. C.F. 1 Samuel 17:12.

Now, what does all of this mean? It means that instead of the 144,000 referring to a "little flock" of Christian believers, it pertains to a remnant of true Jewish believers, otherwise God would not have used the tribal names of Rev. 7. I grant you that one was deleted from the original list and a different one replaced it, but the replacement is of Jewish prominence, and

besides, should we throw out the 11 tribes because the 12th. was not of the original tribes? Also, if this has to do with a "spiritual Israel" why did God not use the singular name, Israel, instead of these individual names? Surely, one must see that God had a purpose in the way He handled things, He had the purpose of teaching that a remnant is to survive in spite of all appearances, and that they are sealed and preserved on God's part.

Scofield considers both groups of Rev. 7 to be out of the Great Tribulation era. Contextually this would be correct because the previous scriptures depict the terrible time the Bible calls "The Great Tribulation", a time described in Matthew 24:21 as a time the like of which was not ever known before it from the foundation of the world, nor ever after.

The Great Tribulation

In dealing with this subject, we need to establish what is meant by the Great Tribulation. Matthew 24:21 defines it: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." And, since the article is in the original Greek, it means "The Great Tribulation." It is qualified as to its uniqueness since the statement declares there has not been any period like it from the establishment of the earth until it takes place, nor shall there be any period of tribulation like it after it has occurred. If this is true, then, this period is indeed unique: the only period like it in all of history. Hence, if this is applied to a certain event, it cannot be applied to another time period. But this is exactly what has been done in Aid to Bible Understanding Page 1616. **Photo #14**, as the following quote shows.

As a comparison of Matthew 24:15, 22 with Luke 21:20-24 reveals, this had initial reference to a tribulation to come upon Jerusalem. Thus fulfillment came in 70 C.E. when the city was besieged by the Roman armies under Titus...

"Biblical evidence indicates that the tribulation upon Jerusalem pointed forward to a far greater tribulation."

Now, let us analyze what has just been said. On the one hand we are told "this had initial reference to a tribulation to come upon Jerusalem. This fulfillment came in 70 C.E.

when..." In these words it is said that the Great Tribulation of Matthew 24:21 occurred at the 70 C.E. period. But, as shown in the 2nd. quote, there is to be a later time for the Great Tribulation . But, one cannot have two tribulations that are "The Great Tribulation". By limitation as found in the verse, one and only one period of time can be called "The Great Tribulation".

Our confusion deepens when we read in various Watchtower writings that the Great Tribulation period began in 1914 through 1918 but will be picked up when Armageddon continues. This means that the period of 1914-1918 is but a part of the total Great Tribulation period. The idea is the Great Tribulation period is divided into two parts, a beginning part of 1914-1918, and a second part of Armageddon on until finished. With the Watchtower, one plus one equals one. In my days of schooling, one plus one equals two. Not so with the Watchtower, but then, of course, to really accept the Scriptures as they teach, would only cause the Watchtower teaching to be discarded, and they can't have that, can they?

Why was 1914 picked on as the Great Tribulation, even if we accept their concept? Were there not some 6, 000,000 Jews incinerated in the furnaces of the Nazis in Hitler's time? It seems to me the number of Jews exterminated at 70 C. E. pales into insignificance compared to the 6,000,000 of the 2nd . World War. And even this will pale into insignificance when the real Tribulation (called Great) takes place!

When we examine Rev. 7, we find it occurring between the 6th. and the 7th. seals. The effects of seal 7 are temporarily

halted until the 144,000 are sealed. Similarly, the vast multitude group come out of this same time slot. Both groups are a product of the Great Tribulation which is yet to come. There is no way that either the 144,000 have been selected and have come out of the Great tribulation, or the vast multitude, since the Great Tribulation has not yet happened, i.e. Armageddon hasn't happened. The truth is, that when the one period of time encompassed by Armageddon occurs, out of it will come both the 144,000 especially sealed ones (Jews) and the vast multitude which no man could number. (C.F. Scofield's notes, page 1337, 2nd. paragraph under point #1).

Conclusion

Let us review what has been presented in the foregoing pages.

The introduction presented the idea of knowing the truth for the purpose of being set free, as promised by Jesus Christ. Our introduction also revealed a Christian's responsibility to reveal error to bring freedom to those who would respond to it.

Also, in this section, two purposes were given as to the reason for writing this book. Number one was to help the Christians better understand the error of the Watchtower in using the figure of 144,000 the way they do: Number 2 was to place in the hands of Jehovah's Witnesses this material to seek to convince them of the falseness of the Watchtower's teaching, and to turn them to the truth. We concluded this part by referring to the writings of other apologists, and to the hope of turning one or more Witnesses to the real Saviour.

Testimony

This contains the story of my conversion, and contacts with the Jehovah's Witness movement, which ended in research. This researching led to a conclusion that their work was false and not true to the Bible especially the teaching pursuant to the figure of 144, 000.

Section I

Here we dealt with the importance of the figure 144,000 to the Watchtower Society and the Jehovah's Witnesses. This was done by referring to some of the books or magazines which have been published. A letter was reproduced in which a teacher was forced to discontinue her teaching of the figurativeness of the number, conform to the Watchtower line of interpretation, that is, a literal interpretation, on pain of disfellowshipping if this were not done.

The significance was also given in that the number refers to a special limited group of Witnesses, especially picked by Jehovah for a spiritual ministry. These are also known to the Jehovah Witnesses as the "little flock", where as the rest of the believers are considered to be "other sheep". Some differences were given, and the two places of Revelation where the figure occurs was given.

The Heavenly Calling

Basically, there was presented here the fact that there was only one kind of calling, that of the heavenly kind, to which believers were called between the years of 33 C.E. and 1934.

Where They Preached

Here, we dealt primarily with the rapid expansion of the Gospel ministry in the early church age. This rapid expansion

was not only seen from a Biblical consideration, but was backed up with the Watchtower's own admission... the confession that Christianity spread quickly to all parts of the Roman Empire. (Review **photo #7**) 35 references from the Bible were given to support this presentation.

Martyrs/Witnesses

This covered the result of the Apostle's and disciples faithful following of the Lord Jesus Christ's commission of Matthew 28:18-20. This resulted in many martyr's for his name's sake. Some of these were listed in Foxe's Book of Martyrs and in Martyr's Mirror. There was also an inclusion of the Watchtower's attempt to deviate from the real Gospel of Christ, by switching to a so-called one based on Vindication of Jehovah's Name. (**Photo #8**). The two books mentioned give us a total of 254,502, while the Bible gives another figure of the growth of the early church. This is found in Acts 4:4 and is said to be about 5,000, for a total of truly born again ones of 259,502. If one believes that the 36,732 mentioned in the Watchtower's book Jehovah Witnesses in the Divine Purpose are truly born again, then the total is 296,234.

Figurative or Literal?

This covered someone's question of literalness or figurativeness of the number 144,000. A question was proposed to the Watchtower organization dealing with

harmonizing the knowledge of 144,000 slain in Egypt with how, then, could there be 144,000 still in the "little flock"? The Watchtower answers this by calling these victims "professing Christians". We asked, how could the Watchtower know that all the Christians so martyred (plus 700,000 others to which they admitted) were only "professing Christians". Scriptural information was given to help us to know how to tell if one professes to believe something for real, or if it is only an "empty profession". The testimonies of many were referred to with the belief that their testimonies rang true, for these martyrs showed spiritual fruitage.

Wheat and Tares: Light and Darkness

These two portions answered the possible objections a Jehovah's Witness might make about our book, with the Wheat and Tares showing the growth alongside of each other of "wheat" (true believers) and Tares (professing Christians). Again, the fruit bearing quality of the true Christian separates him from a professing Christians to a possessing one.

In the matter of Light and Darkness, it was shown that for the light to go out was incompatible with the nature of God and the Lord Jesus Christ.

The New Birth an Imperative

Referring to John 3:7 showed that if one is to get into the kingdom, it will only be because he is a "born-again" one.

Much evidence was given to show that the new birth is a experience for anyone, of any age of peoples, and was to each generation a "now" experience.

The Family of God: Mankinds Greatest Need

This showed that all people are sinners and that they need a change of life style as well as a means of having their sins remitted. Such a provision was made in the substitutionary work of Jesus Christ upon the cross. Many verses show the provision on God's part for each and everyone born upon the earth, if they will accept His pardon.

A Member of the Family of God.

Here, is seen the purpose of God, i.e. to have a born-again experience which brings one into the family of God. Included in such a conversion is the provision of the indwelling Spirit of God Who guides, leads, instructs in the things of God so the new believer can mature spiritually.

Believe

The book of John was examined for its use of the word "believe" or its equivalent, and it was found in this book that some 92 references are to be found. These references center around Jesus Christ and the life eternal that comes to one who

believes on him as personal Saviour. Other words denoting the right of anyone to so believe were given.

What happened to the Jew? Addenda to What Happened to the Jew?

These covered the history of the founding of the Jewish nation, the promises of God to its human founder and his posterity. A spiritual application was made as well as an earthly one. We also included a brief consideration of the significance of tribal names to the Jewish mind, and pointed out that the reference to 144,000 speaks of the earthly nation, Israel.

The Great Tribulation

What it is, and is not, was covered here. The impossibility of having two Great Tribulations, was questioned, and how could anyone come out of the Great Tribulation if it has not occurred yet? An explanation followed as to what the 144,000 and the great multitude really meant.

And so we come to the end of "Outnumbered". Here is indisputable proof of the misuse by the Watchtower organization of the figure of 144,000! It does not and cannot refer to a special small group of ones who will be resurrected as spirit beings. This weight of evidence is overwhelmingly against that interpretation. On the other hand, this preponderance of material should encourage those in need of a

personal Saviour to see this provision in and through Jesus Christ and his substitutionary and atoning work of Calvary. I commit this book to the God of truth, and to His Son, my Lord Jesus Christ with the assurance of Scripture which states:

"My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be? of God, or whether I speak of myself." King James, John 7:16, 17.

"What I teach is not mine, but belongs to Hirn that sent me. If anyone desires to do His will, he will know concerning the teaching whether it is from God or I speak of my own originality." N. W.T. John 7:16, 17.

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THE CHRISTIAN CONGREGATION OF GOD

Usually when the Christian Greek Scriptures mention "the congregation" in a general sense reference is being made to the 144,000 members thereof, the anointed followers of Christ exclusive of Jesus himself. (Eph. 5:32; Heb. 12:23, 24) However, the inspired application of David's words recorded at Psalm 22:22 to Jesus Christ at Hebrews 2:12 shows that the term "congregation" can be applied in a more inclusive way, so as to include the head thereof, Jesus Christ. Partly quoting David, the writer to the Hebrews stated: "For both he who is sanctifying and those who are being sanctified all stem from one, and for this cause he [Jesus Christ] is not ashamed to call them 'brothers,' as he says: 'I will declare your name to my brothers; in the middle of the congregation I will praise you with song.'" (Heb. 2:11, 12) Like David, who was a member of the congregation of Israel in the middle of which he praised Jehovah, Jesus Christ can, in this instance, be viewed as one of the spiritual congregation, the others in it being called his "brothers." (Compare Matthew 25:39, 40.) David belonged to the Israelite congregation of Jehovah God and Jesus Christ was also a member of it while on earth, preaching amidst its members. A remnant of that congregation became part of Jesus' congregation.

Aid To Bible Understanding 1971

Photo 1

cation, they dedicated themselves to do God's will, regardless of whether his will for them was to choose them for the heavenly kingdom or reserve them for life in an earthly paradise as "other sheep." Jehovah is the One who decides on this, not the person dedicating himself. No one dedicating himself dictates the terms to God; he submits to God's will. After one's dedication and baptism God himself indicates what he wants one to be. According to His manifest indications God is now gathering a "great crowd" of "other sheep."

"The carrying on of this work of gathering the "great crowd" of all nationalities since after the year 1931 indicates that the angelic work of collecting the remnant of the "chosen ones" who were to be sealed practically ended in 1931. Giving substance also to that fact is the annual decrease in the number of those dedicated, baptized Christian witnesses of Jehovah who partake of the bread and the wine at the yearly celebration of the Lord's evening meal. Contrariwise, the "great crowd" has been increasing.—See pages 148-150, paragraphs 55-58; pages 155, 156, paragraphs 70-73.

"That corresponds with the order of things as the apostle John saw them in vision, according to Revelation, chapter seven. First he sees the "four angels standing upon the four corners of the earth," to hold back the four winds from blowing and harming the earth, the sea and the trees, till there has been a sealing of the "slaves of our God in their foreheads." Then John hears the number reported of those sealed, namely, 144,000 of the twelve tribes of spiritual Israel. The sealing work being reported finished, then the apostle

48. In the year 1931, what work practically ended, and what indicates this?

49. (a) How did the seventh chapter of Revelation show that this would be the order in which the gathering would be done?
 (b) So, during what period of time does the gathering of the "great crowd" take place?

Greek word:	w60 559, 697-8;
w55 229; lg 125; w51 345; w47 164	
Kingdom Hall:	w57 53; w50 101
location:	qm 352; cy 19-20;
ms 205; w49 376	
meetings:	w60 561; w58 533;
w50 101-2	
minister's:	ms 270; lg 225;
w47 314-15; w45 11	
moral cleanliness:	w60 277-80, 304,
407; w59 170, 486; w54 13-15; w53	152; w52 131-45
number:	w60 25; w59 23; w58 27;
w57 23; w58 27; w55 31, 142, 627;	
qm 310, 319; w54 21; w53 14; w50 13	
operation of holy spirit:	w60 104;
w58 285, 684; yw 19; w56 151, 167;	
qm 233; w44 250-3	
organizing:	jp 23-4; w55 48;
qm 222-8, 302	
servants:	w60 180-1; w59 128;
w57 379-81; qm 227-48; w52 415;	
w50 120-3; w33 153-6; w32	
298-300, 319	
seven, of Revelation:	w59 339;
w58 48-61; lt-1 14-52	
theocratic rule:	w59 632, 752-3;
jp 95-6, 148-9; w58 436; yw 217-18;	
w56 343-8, 685-6; w55 229-30, 298,	
333; qm 318-20, 353-6; w54 529-32;	
w53 218-20; nh 243; w51 724-9;	
el 124-32; w44 323; w43 168-9;	
w42 121, 316-17, 328-7; w38 163-71,	
179-87	
unity:	w60 18-28, 465-75;
w59 749-54; w58 435-7, 670; w56	
205-8; w54 527; w53 412-13; w52	
11-18, 534-7; w47 3-11; w32 259-62	
women's privileges:	w60 191-2;
w58 607; w57 185-6; qm 353-4;	
w52 288; w51 543-4; w50 303, 447;	
el 154-63; w49 138-41	
(SEE ALSO CONGREGATION COMMITTEE, ECCLESIAS, FIELD MINISTRY, JEHOVAH'S ORGANIZATION, MEETINGS, MINISTER, SERVANT, THEOCRATIC ORGANIZATION)	

CONGREGATIONAL CHURCH

g53 3/23 25-6; ta 347-8; g44 2/*
19; g42 5/27 20; g40 5/29 29; r
2/12 314

reporting wrongdoing: w58 219;
w57 125; w55 497-8; w52 140-1
(See also OVERSEERS, SERVANT)

CONGREGATION OF GOD

(ALSO CALLED ANOINTED, BODY OF CHRIST, BRIDE OF CHRIST, CHOSEN ONES, ELECT, HOLY NATION, ISRAEL OF GOD, KINGDOM CLASS, LITTLE FLOCK, NEW CREATION, NEW NATION, 144,000, ROYAL HOUSE, ROYAL PRIESTHOOD, SANCTUARY CLASS, SONS OF LEVI, SPIRIT BEGOTTEN, SPIRITUAL ISRAEL, SPIRITUAL SONS)

anointing: w60 102-3; yw 157-8;
sr 172-4; w52 63-4; g47 5/22 25-6;
g47 6/8 25-8; g47 12/8 25-6; w46
179; w45 9-10; w44 230-1; w35
238; w30 52-6, 67-70

apostasy after apostles: Jp 9-11;
w55 390; qm 288-9; nh 185-98;
rm 266-77
baptism into death: lg 299;
w51 676, 683; el 122; w48 36; w45
42; w177, 8-26, 227

42; RI 297-8; W35 237
baptism into Greater Nosh:
st 291-2; nh 310; w51 683

baptism with holy spirit: w60 102-3;
nh 305-6; w51 677; w45 41-3; w44
118 221; w1 208 71; -26 227 2

begetting: w58 604-6; nh 185;
w52 63-4; w48 120-1; g47 3/8

beginning: w59 412, 441;
— 157-9; — 85 220; — 52 245;

yw 157-9; w55 230; w53 245;
w47 195-6; w30 251
body of Christ: w58 58; nh 308-8;

w51 68; w49 73, 122; w48 166-7;
w45 154-5; kl 297-9, 323-5
bride of Christ: w57 220-24

w57 720-34;
w58 286; sr 219, 221-8, 292; w48
328-30; w47 296; g47 5/8 25-7;

w44 227-9, 292, 297-9; kl 325, 348-7;
w43 297; ho 40-2; lt-2 151-63
calling: w58 461-4; ph 165-71;

w30 35-6
captivity: w60 220-1, 754-5;

W50 204, 325-6; pa 186-8;

55 311-15;

45 20

19-30
12-17

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"apostate" is placed on their name simply because in their own hearts, they cannot accept all of the Society's interpretations.

Possibly this policy resulted from or was influenced by something that developed earlier that year in one of the New York congregations. Jon Mitchell, mentioned previously as working part time in the Service Department, relates:

"Somewhere around this time period [referring to the early summer of 1980] a memo came down from F. W. Franz, apparently in response to a question that had been sent in by Harold Jackson [part of the Service Department staff].

"It seems there was a pioneer (full-time preaching) sister in a Spanish congregation who felt she could not conscientiously teach that the 144,000 of Revelation 7 and 14 was a literal number. She said she would not proselytize or seek to publicize an opposing view, but she did not want to teach that the 144,000 was a literal number to those with whom she studied the Bible.

"Brother Jackson's question apparently was to the effect of wanting to know whether or not such a person could be classified as an 'apostate.' The memo confirmed that such a person could indeed be viewed as an apostate and should be disfellowshiped if she did not agree to teach what the Society instructed her to teach. I recall someone in the Service Department referring to the outcome of this case and stating that the girl had 'recanted.' I was amazed that such terminology could be used without any sense of shame."

One might think that the extreme position taken in the September 1, 1980, letter, earlier quoted, conveyed to all elders by the traveling representatives, would produce, if not a storm of protest, at least some measurable expression of dismay from elders and others. They were too well trained for that to be the case. Some few individuals did express themselves, but cautiously, lest they also receive the label of "apostate." Certainly the lack of protest was not because they had 'proved to themselves that this was the good and acceptable and perfect will of God,' as the apostle urges.² Rereading the paragraph on page two, one finds not a single scripture advanced as proof that such thought-control policy has any Scriptural support. The Christian's thoughts are to be 'brought into captivity to the Christ,' not to men or an organization.³ Why then this willingness to surrender one's conscience to such total control?

It is the concept of "the organization" that produces this. That concept creates the belief that, to all intents and purposes, whatever the organization speaks, it is as if God himself were speaking. Perhaps

² Romans 12:2.

³ 2 Corinthians 10:5.

become, *RV*) one fold [one flock], one shepherd." —John 10:14-16.

All who come into and remain in Jehovah's organization must be of one harmonious flock, whether in heaven or in earth.*

" Some few who have, since these historical developments of 1934 and 1935, dedicated themselves to God and symbolized their dedication by water baptism have claimed and do still claim to be, not of the "great multitude" of "other sheep" being gathered in, but of the steadily dwindling remnant of the "little flock."

" How should they know that they are an exception to the general bringing in of the "other sheep" and that the heavenly Father has taken them into the remnant of anointed heirs of the Kingdom? Especially so, since the miraculous gifts of the holy spirit are not imparted to the baptized ones as in the first century of our Common Era, Christ's apostles no longer being around? (Acts 8:14-18; 19:2-6; 1 Corinthians 13:8-12) There is no evidence that the Ethiopian eunuch of nineteen centuries ago received the miraculous gifts of the holy spirit, and yet God's angel instructed the evangelizer Philip to baptize him in water, certainly with the heavenly calling in view, as that was the only calling being extended at that time. (Acts 8:26-39) So, after water baptism, such a Christian, who does not receive the miraculous gifts of the spirit, should have

* In the article "Baptism into Christ," published in the issue of August 1, 1935, of *The Watchtower* along with the first article on "The Great Multitude," it was shown that this baptism into Christ's death did not apply to the "other sheep," by explaining the requirements for a dedicated Christian to undergo such a baptism.

58. Have there been any baptized since 1935 who have claimed to be of the "little flock"?

59. (a) Do those who are called as heirs of the Kingdom receive the miraculous gifts of the holy spirit? (b) What evidence is there that one has been called to the heavenly kingdom?

but to the "other sheep." In fact, no heavenly calling, no spiritual Kingdom hope, were held before them at the time of their water baptism. Why was this? What did this baptism and bringing in of such "other sheep" since 1934 mean?

⁵⁴ Evidently it meant that the 144,000 who were called to the heavenly kingdom had been picked out by that time and that there was just a remnant of those "anointed" for the Kingdom left on earth. (Revelation 14:1-3) The flock of these heirs of God's heavenly kingdom were not to be a large flock indefinite in number, but Jesus said: "Have no fear, little flock, because your Father has approved of giving you the kingdom." (Luke 12:32) The number of this "little flock" being limited to 144,000 heirs of the Kingdom, the time must come when this number must be filled up and no more would be added to the anointed remnant during the "conclusion of the system of things." Instead, the number comprising this remnant should decrease as members thereof finish their earthly course faithfully.

⁵⁵ In the year 1939, in which year World War II broke out, there were 71,509 who were reported publishing the good news of God's established kingdom earth wide. Doubtless the majority of these were members of the remnant of the "little flock," inasmuch as the bringing in of the "other sheep" had then begun only recently. Figures began to be compiled after World War II, and on March 25, 1948, there were 376,393 reported attending the Lord's evening meal, and, of these, only 25,395 partook of the emblematic loaf and wine, to indicate they were of the anointed remnant. However, in the year 1965, at the celebration on Friday night, April 16, 1,933,089 attended.

54. (a) What did this ingathering of the "other sheep" mean? (b) How large a group did Jesus say the heirs of the heavenly kingdom would be?

55. According to available reports, what has been happening to the number of the anointed remnant?

IS THE BIBLE REALLY THE WORD OF GOD?

EARLY CHRISTIANITY—IS THE RECORD SOUND? 65

ing else in the Gospel accounts. Does this disprove the Gospels? Not at all. The Gospel accounts themselves show that these were among the very matters on which Jesus' religious opposers contended with him. (John 8:41, 48; Matthew 12:24) So, unintentionally, the Talmud supports the Gospel record.

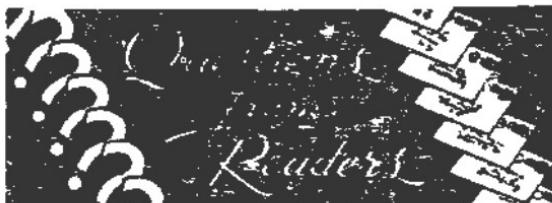
After examining the Talmudic references to Jesus, Jewish scholar Klausner impartially acknowledged:

"Nothing in the Gospels was denied: it was only perverted into a source of ridicule and blame."
—*Jesus of Nazareth*, pp. 18, 19, 53.

The ancient Roman writers also make mention of Christianity, though most of them do so only briefly. Tacitus, Suetonius, Juvenal, and even Nero's tutor Seneca confirm that Christianity quickly spread to all parts of the Roman Empire.

went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land." (36: 20) The nations of earth that had taken the name of God and his Christ prosecuted the World War, and by so doing greatly profaned God's name. There was a great multitude of professed Christians that engaged in that war. There were a few who took advantage of the law of Satan's organization and became conscientious objectors. Those who objected to the taking of human life were persecuted and forcibly led into involuntary captivity to the enemy organization. Thus the God of these faithful witnesses seemed to be weak and powerless, and hence their captivity by the enemy was a reproach upon the great name of Jehovah. The enemies of God and his kingdom said: "Where is their God?"—Psa 79: 8-10.

It is the name of Jehovah God that must be vindicated. That is the important issue. However, even the faithful Christians for many years thought that the chief purpose of Jehovah was and is to get men saved and into heaven. Many have thought that God fights their battles for them merely to get them saved. God's name has long been profaned; and this has been done voluntarily by many who claim to be Christians, and it has been involuntarily done by others by the course of action which they have taken. The Lord now makes it plain that he will take drastic action against his enemies, not for the mere purpose of saving some that are consecrated to him, but because of his own holy name. "But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of



● According to the article "Hated for His Name" in the September 1, 1951, *Watchtower*, hundreds of thousands of Christians died in the "ten persecutions" starting in Nero's time, 144,000 dying in Egypt alone during one of the persecutions. How can this be harmonized with the Scriptural limitation of 144,000 placed on the number being in Christ's body, and which position was the only one open to Christians during those centuries?—J. A., Dominican Republic.

The article did not class with any finality the individuals that died during these persecutions, but spoke of the results in a general way. Note that a key qualification was made in the case referred to in the question: "In the province of Egypt alone, 144,000 such professed Christians died by violence in the course of this persecution, in addition to another 700,000 who died as a result of fatigues encountered in banishment or under enforced public works." The victims are identified as "professed Christians", not Christians in fact. Many of those persons might have been caught in the wave of persecution, but may never have actually preached the truth or followed in Jesus' footsteps, being only professed Christians. They knew the world they lived in was rotten and they were listening to the message of the Christians and willing to die for it even though

not in line for the high calling in Christ Jesus. Many professed Christians today might be willing to die for their faith, but still not be Jesus'脚步 follower and meeting the Scriptural requirements for such.

Jehovahs Witnesses in the Divine Purpose
1959

second to last page

Photo 10

PREACHING ACTIVITY, 1928 to 1958

Bible- Calls, Reported	Memorial Attendance Reported	Memorial Partakers Reported	T39	75
480,092*	69,345	36,732d		
	17,380			→
25,337,026	829,836	17,884		
27,143,319	878,303	16,815	158	78
27,746,348	919,994	16,302	162	78
33,327,637	1,075,163	15,628	164	84
36,398,025	1,171,789	15,037	170	85

e First records of partakers at Memorial kept for celebration on Wednesday, April 17, 1935. (Bulletin, March Extra, 1935, p. 2, col. 3)

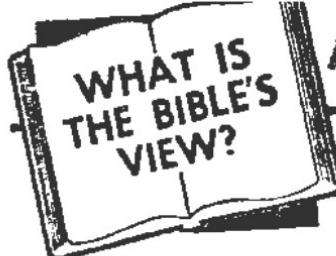
a Individual magazines distributed first reported. (Informant, Jan., 1940, p. 2, col. 3)

b Time spent in street witnessing with magazines first reported. (Informant, Jan., 1940, p. 2, col. 3)

c Time spent delivering public talks first reported. (Informant, Feb., 1945, p. 2, col. 4)

d Incidental preaching time first reported. (Council on Theocratic Organization, 1949, p. 12, par. 35; Informant, June, 1949, p. 2, col. 2)

Must You Be Born Again?



OUTSTANDING among God's gifts to sinful mankind is the opportunity of coming into friendly relations with Him through Jesus Christ, with the hope of gaining everlasting life.

—John 3:16.

What must one do to attain that reward? Many claim that all who would gain eternal life must be "born again." They quote Jesus' words to Nicodemus: "Most truly I say to you, Unless anyone is born again, he cannot see the kingdom of God . . . Unless anyone is born from water and spirit, he cannot enter into the kingdom of God."—John 3:3, 5.

Such persons also refer to 1 John 5:1, which says: "*Everyone* believing that Jesus is the Christ has been born from God," and from this they draw the conclusion that all true believers in Jesus must be "regenerated" or "born again" as children of God.

Is that really the meaning of these texts? If you are to enjoy a fine relationship with God and eternal life, must you be "born

WORKING HARD FOR THE REWARD

AN opportunity is extended to you to start a completely new way of life, do you accept it? Or are you satisfied with what you are doing now? If you are young people or older persons, "If you chance to live your gain, " "you do not know what you are

choose something
for your sons and
the work you
questions
whether

"Always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord."—1 Cor. 15:58.

For their life is an empty "W^m" the inspired psalm "is but a p^t
massing

make Faust's bargain would. I would sell anything to have life over again." alas! eternal life for sale. Youth and health are beyond the reach of wealth. I those persons mankind busily engrossed in amassing wealth as in some form of parlay, the ones most to



time, in the ending of this age, that we are favored with such a clear unfolding of spiritual things. It is also our thought that present blessings of a temporal kind, such as the electric light, are due for similar reasons. We believe that any other explanation would confer too great honor upon the individual connected with the production. The very ablest minds in the world have examined these subjects, but now, by God's grace, we have come to the place where the veil is taken away and where we can see the real meaning of God's Word—not merely one person can see it, but hundreds, thousands, see it.

We think that we get the right conception to thus view it rather than to think that we had some great power which enabled us to put together a great system of theology, more wonderful than all other systems of theology put together—a thousand times more wonderful. Therefore, the simplest way to explain the matter is to acknowledge that the Lord's due time has come and that he has guided to the right understanding.

If, then, the Lord has provided us with something in our day that other days than those of the Apostles knew nothing about, no matter how good nor how wise they were—for us to ignore the line of teaching which has been thus developed would be, in our judgment, to ignore the Lord's providence. It is for each one to think for himself, however, and to guide his conduct in every way accordingly.

If the six volumes of **SCRIPTURE STUDIES** are practically the Bible topically arranged, with Bible proof-texts given, we might not improperly name the volumes—the Bible in an arranged form. That is to say, they are not merely comments on the Bible, but they are practically the Bible itself, since there is no desire to build any doctrine or thought on any individual preference or on any individual wisdom, but to present the entire matter on the lines of the Word of God. We therefore think it safe to follow this kind of reading, this kind of instruction, this kind of Bible study.

Furthermore, not only do we find that people cannot see the divine plan in studying the Bible by itself, but we see, also, that if anyone lays the **SCRIPTURE STUDIES** aside, even after he has used them, after he has become familiar with them, after he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the **SCRIPTURE STUDIES** with their references, and had not read a page of the Bible, as such, he would be in the light at the end of the two years, because he would have the light of the Scriptures.

beginning until now, no, nor will occur again." (Matt. 24:3, 21) As a comparison of Matthew 24:15-22 with Luke 21:20-24 reveals, this had initial reference to a tribulation to come upon Jerusalem. The fulfillment came in 70 C.E., when the city was besieged by the Roman armies under General Titus. This resulted in severe famine conditions and much loss of life. The Jewish historian Josephus relates that 1,100,000 Jews were killed or died, whereas 7,000 survived and were taken into captivity. Such a "great tribulation" has not occurred again or been repeated upon Jerusalem.

Jesus also referred to this tribulation in connection with his coming in glory: "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. And then the sign of the Son of man will appear in heaven, and then all the tribes of the earth will beat themselves in lamentation, and they will see the Son of man coming on the clouds of heaven with power and great glory. And he will send forth his angels with a great trumpet sound, and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity." (Matt. 24:29-31) The term "immediately" in this passage does not rule out the possibility of a lapse of a considerable period between the tribulation upon Jerusalem in 70 C.E. and the events that were to follow. Writes Greek scholar

T. Robertson: "This word, common in Mark's gospel as *euthus*, gives trouble if one stresses the *now* element. The problem is how much time intervenes between 'the tribulation of those days' and the vivid symbolism of verse 29. The use of *en tachei shortly*" [in Rev. 1:1] should make one pause before he decides. Here we have a prophetic panorama like that with foreshortened perspective. The apocalyptic figures in verse 29 [of Matthew 24] also call for brevity of judgment. . . . Literalism is not appropriate in this apocalyptic eschatology."—Word Pictures in the New Testament, Vol. I, pp. 192, 193.

Others have made like observations concerning the use of the Greek word rendered "immediately" Matthew 24:29. A footnote on this text in The Westminster Version of the Sacred Scriptures reads: "Straightway" [immediately] is probably here 'a matter of prophecy, not of history', and so does not imply immediate sequence, which indeed in any case is not always to be pressed . . . Similar terms are common in apocalyptic literature to introduce a new scene in a rapidly changing series of visions: cf. oc. xl. 14; xxii. 12." Commentator Matthew Henry notes: "It is usual, in the prophetic style, to speak things great and certain as near and just at hand, to express the greatness and certainty of them. . . . A thousand years are, in God's sight, but as one day, 2 Pet. iii. 8. It is there urged, with reference to every thing, and so it might be said to be immediately after."—A Commentary on the Holy Bible, I. V. p. 205.

Biblical evidence indicates that the tribulation on Jerusalem in 70 C.E. pointed forward to a far later tribulation. About three decades after Jerusalem's destruction, the apostle John, with reference to a great crowd of persons from all nations, tribes and peoples, was told: "These are the ones that are out of the great tribulation." (Rev. 7:13, 14) After the apostle John had seen "four angels" driving back destructive winds so that the sealing of the 144,000 slaves of God might be completed, his sealing evidently links up with the 'gathering of the chosen ones' that Jesus foretold would follow the tribulation upon earthly Jerusalem. (Matt. 24:31) Accordingly, the "great tribulation" must come after the chosen ones have been gathered and their sealing completed and when the four angels release the four winds to blow upon the earth, sea and trees. (Rev.

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